

also known as

Namaka-Chamaka

with

Critical notes and an advaltic Commentary in English

by

Dr. M. C. R. Rao

AN ANU PUBLICATION

By the same author

Lyric of Love Lorn

English translation from Kalidasa's Meghduta

Sad-darsanam (Vision of Reality)

English translation from Sanskrit Text of Sad-darsanam

Vedanta Panchadasi

English translation of original Sanskrit

*Published by **

ANU PRAKASHAN

Bombay Bazar, Meerut Cantt—250001

INDIA

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Price Rs. 20/- only

Printed at

G. T. Printers,

Bombay Bazar, Meerut Cantt. 250001,
INDIA

dedicated

In love and memory

to

my dear wife

Srimati Mallapragada Ranganaiamma

who

attained god-hood, on 31 March, 75

through

Rudra-Mantra

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Foreword

What is Rudra adhyaaya ?

The omnipotent Lord Supreme is not only bliss and charm but He is also all fierceness and terror. Of these opposites, the experience of the one or the other comes to the aspirant, only to reflect his own frame of mind. The Cosmic Entity, the stupendousness of the Solar Systems, the might and majesty of the Stellar systems, the invincibility of the Cosmic Laws at work, the ghastly scenes of disease, death and destruction everyday being enacted around him, stands stupefied. Overwhelmed by fear, he conceives the terrible form of the Lord quite in tune with his own disposition. To such a devotee, Rudra personifies the primal Fire of the dissolution of the Universe—*KAALAAAGNI RUDRA*—‘the all consuming blaze of the Cosmic Form or the world’, and devouring time—*TRIKAAAGNIKAALA*. Confounded by this all-destructive Force of Rudra, the devotee in his miserable desolation supplicates to the Lord and begs of Him to withdraw that terrible form and resume His calm, charming and gracious form.

The enlightened one, on the otherhand, is he who accepts, admires and adores both the sublime and the terrible aspects of God with equal fervor, devotion and absorption. To his evolved mind, the very face of terror appears as one of benevolence and mercy.

There is as much grandeur in the Lord’s destructive design as in His creative Sport. The wise invoke and intuit the sublimity of this Divine Sport and go into raptures in extolling it. Struck by this stunning realisation, the enlightened ones with their heads bent in adoration, hands folded in Salutation, voice choked with emotion, heart gripped in ecstasy, lips quivering in bewilderment and with horripilation all over, burst into rapturous—hymns of praise in Spontaneous adoration of Rudra, the Mighty Spirit—

Divine. The sublime hymns so rapturously and rhythmically sung by our ancient sages in praise of Lord Siva go by the name Rudra-Adhyaaya. This is the most famous among all other similar hymns sung in the Vedas in praise of Lord Siva.

Even to day, this is regarded as the most potent and auspicious Vedic hymn and in all important rituals we hear it being chanted with fervour, devotion and absorption. Luckily, the very sacred tune in which it was initially sung by our ancient sages has been preserved with earnestness and faith, inspite of the colossal march of time.

The Rudra-adhyaaya comprises of two Prasnas (Parts) called Namaka Adhyaaya and Chamaka Adhyaaya, which occur respectively in the fifth and the seventh Sub-sections of the Fourth Kanda (Section) of the *Taittiriya Samhita* of the *Krishna Yajurveda*. Devoted chanting of both *Namaka* and *Chamaka Adhyaaya* is itself regarded as a sacred and meritorious act of austerity. It reckons as a swaadhyaaya Janana Yagna—a Brahma Yagna. The wise offer study and knowledge as sacrifice. Traditionally these two hymns are chanted while offering *abhisheka* (sacred bath) to Lord Siva, invoked and worshiped in Linga form. Usually, *Chamaka* is also chanted to the accompaniment of *VASO-RDHARA*—which stands for eucharistic offering of Ghee to the Sacred Fire symbolising the three eyed Lord Siva, operating as the world-destroying Fire—*KALAAGNIRUDRA*. Probably the etymological significance of the word Rudra is behind the traditional practice of reciting these Rudra-adhyaaya hymns of Eleven folded Aavartana pattern. An Aavartana consists of eleven round repetition of Rudra-adhyaaya. In each round, *Namaka* is recited fully from the beginning to the end, followed by one of the eleven *antakaas* (Pates) of *Chamaka*, which are taken up for each round in their strict serial sequence. Thus, in doing *Rudra-Abhisheka* of one Aavartana, which is called *Rudra*, *Namakas* will have been repeated eleven times fully and *Chamaka* once.

Who Is Rudra ?

The word Rudra is a synonym of Siva who personifies the Eternal Substratum and Infinite Existence, Peace and Bliss, Serenity and Auspiciousness

By its root meaning the word Rudra stands for "the destroyer of the Sins and sorrows of the devotees as well as the bestower of

Speech". He is that Primal Silence which is the source of all sound. Rudra guides the devotee to intuit and melt into this primordial silence. Rudra also means the punisher of those who break His Laws-physical, moral and spiritual. The term Rudra also connotes the Life-Essence, the Pranic Force, the Vital Self-conscious Energy. Rudra is the illuminating Principle. He is the Intelligence in the intellect. Thus viewed, Rudra indeed is the bestower of *Jnana*. He is the annihilator of the ego. Rudra is the *Praana*, the Life-force. We are familiar with the five-fold functioning potency of this *pranic* Force viz as *Praana*, *Apaana*, *Vyaana*, *Udaana* and *Samaana*. The seven flames which activate the mind and illumine the sense objects in the world through the two ears, two eyes, two nostrils and the tongue are emanations of this *pranic* power, polarising the psycho-physical sheath of man. The *Apaana* dwells in the organs of excretion and procreation; *Vyaana* pulsates the astral tubes (the entire nervous system) like a permanent cyclone round the structure of man. *Samaana* functions distributing food equally and equitably; the *Udaana* acts like a sheet-anchor to the ship resting in harbour,—the preserver of the *pranic* flame in the body till the entire *prasaraddha* for which it is designed is gone through. Finally, when the somatic death occurs, it is the *Udaana* that leads us to the virtuous world by good works or carries us to the lower worlds by sinful acts or takes us to the world of humans when sin and virtue are mixed, not necessarily equally. Rudra thus personifies these eleven *Praanic* Flames so vital to the functioning efficiency of the human tabernacle. This provides another reason for the uniqueness of the number eleven in the context of worship of Rudra.

Significance of Siva Linga

One is said to be devoted when one's mind is given over wholly to the idea or ideal behind the idol which in the context of *Rudra-Abhishheka* is a *Siva-linga*. God is omnipresent and all-pervasive. By the very nature of these Divine Glories, God cannot have any form. He is therefore formless. Yet, He sports in multiforms being omnifarious revealing Himself and His Glories in all these names and forms. The Linga form in which we worship the *Esvara* is symbolic both of His form as well as of His formlessness. It is symbolic of form because it has a particular shape and again of formlessness, because it has neither head nor

limbs like other images. *Linga* stands for the *Alinga* majesty of the Lord Supreme. The very concept of *Linga* denotes something which is beginningless and endless. Etymologically, *Linga* means a symbol intended to bring the unknown within the realm of the known. Again a pure crystal (*Shuddha Sphatika*) *Linga* is held in greater esteem than one made of metal or any coloured stone. The crystalline transparency is symbolic of the immaculate purity of God. The crystal appears to gather unto itself the colour of its vicinity although such an appearance is not true. The colour of the cloth on which the crystal is kept does not contaminate the crystal. Likewise the seemingly impure, imperfect and finite aspects of the manifest universe do not contaminate the eternal immaculate and infinite Self. The mirkiness, the milkiness and the mistiness attributed to the sky do not really belong to the space as such.

What the Sages Say .

The sage of *Ameru Tantra* declares that a meticulous and devoted performance of a *Rudra*—One *Aavastana* of *Abhisheka*—every day for one whole year will surely ensure for the *Sadhak* a glimpse of the Infinitude—a dash from that eternal light house. Such a seeker would then feel inspired to make a dash towards it.

Eleven *Aavastanas* constitute one *Laghu Rudra*. He who does it will have no more fear of death.

Eleven *Laghu Rudras* constitute a *Mahaa Rudra* which serves as a blazing fire to destroy the whole lot of accumulated *Vaasanas*—the *Samchitta*, *Aagaami* and *Praarabdha*.

Eleven *Maharudras* constitute an *Ati Rudra* which is of inestimable merit. The life of such a dedicated seeker, will have transformed itself into a *jnaana Yagna*—a life of fulfilment—of perfection. The above are the utterances of the ancient sages like *Attri*, *Angirasa*, *Satapa*, *Samkha* and *Yaagrnayya*. According to them, devoted chanting of *Rudra-adhyaya* will liberate the *Sadhaka* from even the worst of sins. The sage of *Kanavya Upanishad* declares that a *Rudra-adhyayee* will free himself from such serious sins like stealing of property of persons of innocent disposition, committing adultery with the wife of one's own spiritual preceptor, drinking liquor and killing saintly souls. Sage *Yaagrnayya* assured his *Ashram* pupil that the *Sadhaka* who chants *Rudra Adhyaya* will doubtless attain immortality.

About the Author

Now a word about the present work and its illustrious author, DR. MALLAPRAGADA CHINNA RAMALINGESWARA RAO.

DR. RAO is not only an eminent surgeon but also an equally eminent scholar, thinker and philosopher. His is a personality scintillating with the vision of truth and with a heart throbbing with illustrious faith and an ardent desire to serve the English knowing aspirants to whom the treasures of other standard Sanskrit commentaries for these Rudra-adhyaya; hymns are denied because of total alienation from or their depleted knowledge of that language. It is therefore needless to say that to them and at this juncture a work of this kind is most valuable and welcome. To translate any ancient vedic text of this kind into English and to expound the subtleties of its profound philosophical thought content with clarity and fidelity without doing violence to the original is a stupendous task. Because of his intimate familiarity with the Vedic ritualism, his deep erudition, his own intensely subjective experience of the Truth adumbrated in this ancient vedic hymn-chain and above all his elegant and impressive style, Dr. Rao has almost to the point of perfection succeeded in his present venture. In itself it is a great *Jagana Yagna*.

An average seeker who makes a sincere study of this work will have no difficulty to get at the depths and the heights indicated and the stretches exposed by the rich work of this sacred hymn-chain, the celebrated Rudra-adhyaya. May the Infinite Effulgence inspire all readers of this work with devotion, faith and wisdom.

POONA

K. SAMBASIVA RAO M A,
D. C. D. A. (Retd.)

Preface

It is a common Hindu practice to prescribe great texts with profound upanishadic concept of the Universal Divine as *mantras* for routine ritualistic practices. For those who dive deep into the meanings and ideas contained in these *mantras*, they are the highest declarations of the *Upanishadic* universal *Brahman*. They uplift the spirit and help in the self-realisation which is an experience that one is nothing but the Universal Divine. Repeated often and contemplated upon purposefully, they reveal to the seeker, the oneness and universality of all existence. One gives up the limiting sense of "I" and "my" usages and feels one with the individuals whole. The *Chaandogya* refers to the whole, the *Brahman*, the universe, as the *Bhooma* the Basis, the substratum. All the "I's are together this. But the small limited objects, being and concepts do exist and they are petty and tiny. They are called by the *Chaandogya* as *alpas*- 'the fragments', 'the petties' or the "limiteds". This fragmentary approach to each of the people, animals, birds, rivers, hills, qualities, ideas, temptations or actions leads one to utter confusion and one is lost in miserable hickering. When one perceives the Basis - whole, the universal oneness of the grand existence underneath the diverse entities, one attains peace - the only basis for happiness. Lord *Krishna* in the *Gita* asks how happiness can exist where peace does not exist; *aśāntasya Kūḍāsukham*.

By employing the very same *mantras* for routine ritualistic purposes only, the seeker or the ritualist misses the grand concept and the grander result of God-realisation but one gets other benefits. If one uses these *mantras* for a desire-fulfilment no doubt one will have the desires fulfilled but one must admit this is a lesser level of functioning and asking for less from the *Mantra* which can give the very highest. Even so people may and do use these *mantras* for these limited purpose, only if one tries at the same time to get at the meaning and the idea, the benefit should have been immense.

Again, these *mantras* when recited with the correct intonations set up such peaceful coordinated vibrations within the individual (and, without too), that all discordant notes may be replaced by peaceful vibrations.

Thus, it is that these *mantras* can be put to one or more or all of the three usages : (1) read and contemplated upon, to give the self-realisation, (2) use as a ritualistic *mantra*, to give desire fulfillment and (3) recited mechanically to give peace of some variety.

One such *mantra* is the *Rudraadhyaaya* and others, to mention only a few, are *Purushasookta*, other *suktas*, *Vishnusahasranama*, *Lalitahasaharanama* etc. The *Purusha Sookta* is from *Rigveda* and *Rudraadhyaaya* from the *Yajurveda*. The rest are from various *Puranas*. The former are the original declarations - the *Sritis* and the latter are collated, explained, expositioned statements. The *Vedas* are the authority - *pramaana* by themselves but the latter derive their authority from the *Sritis*, the former.

The *Rudraadhyaaya* occurs at the very centre of the *Yajurveda* indicating its importance. The *mantra*, *namassivaaya cha Sivataraya cha* (*namaka* 8-11) is the very epicentre of *Yajurveda*.

The immense benefits one can derive from a recitation of the *Rudraadhyaaya* have already been mentioned. The disciples of *Yajna-vaalkya* ask the teacher : *kim japehantya cha amritatvam asnuते*. 'By reciting which may one attain Immortality?' *Yajna-vaalkya* replied. *Satarudrayena* : 'by Immortality is another word for Godhood, *Brahmaasmata*. This question occurs as the fifth question in the fourth section (*Kaanda*) of the *Taittiriya samhita* of *Yajurveda*. The other benefits, lesser in quality, are also enumerated *Steyant krita gunadaaraatma sa gaiva, madyam pita : brahmaistyam cha krita, bhasmaachanno, bhasmasaayaasaayaano, rudraadhyaayee muchyate sarva papath* - 'having committed theft, having enjoyed the wives of teachers, having drunk intoxicants, having killed Brahmins - the person devoted to *Rudraadhyaaya* will be rid of all his sins if he recites it covered by ashes and lying on ashes. *Sarvataatone rudraadhyaayee muchyate* : 'one who steals even gold will be redeemed by *Rudraadhyaaya*.' Again, *rahasi kritaanaam mahaa - paataakanaam api satarudreeyam praayaschittam* : '*Rudraadhyaaya*' is enough atonement for even the most heinous sins committed in privacy. It is also said that one who is devoted to *Rudraadhyaaya* gets far greater merit (*Punya*) than by gifting the entire earth with all its mineral and herbal



wealth to a Brahman. Here is another claim : *namabhaavam Samut-
rifya yantu rudrani jayet sada, sa tennaiva cha dehena rudrassanjayate
divyaam* : 'he who gives up 'My'-ness and repeats Rudra all the
while, certainly assumes Godhood even when in the same body'. All
these may look like exaggerated claims. By reciting *Rudraadhyaya*
with the understanding that all that exists is nothing else but the
collective manifestations of the Rudra, his ego-sense flees. There is
never more any sin or suffering, whatever his earlier sinful actions-
physical or mental-have been. Thus all claims are true.

If one refers to the earlier remarks, it is obvious that all the
manifestations in this diversified universe are *alpas*—fragments,
call them fragments of the Divinity—and the Basis on which
there are manifesting is the *Bhooma*, the universal Divine. The
Rudraadhyaya uses the word *rudra* in both the senses. The created
manifestations microcosms enumerated, exhaustively as it were
they are rudras, while the Macrocosm, the Basis, is referred to as
the Rudra. In other words, the universal Rudra manifests as
millions of rudras—the planets, the satellites, the elements, the
living entities and the so-called non-living entities present on this
planet earth and other planets, the various qualities of—good
and bad, the various actions and their results, good and bad.

The *Rudra-adhyaya* like the *Isaavaasya*, the *Purushasukta* the
Vishvasahasranama the *Latitasahasranama* or the *Gita*'s Chapters X
& XI indicates the underlying basis in these manifestations. The *Gita*
calls them the *Vibhootis*, the Glories of god. Everything visible,
audible, 'smellable' 'tasteable' or 'experienceable' in the physical,
mental and spiritual plane—everything seen and everything not so far
seen, everything heard and everything not so far heard, everything
known and not so far known; everything experienced and not so far
experienced is the God, the Brahman. Indeed the *Gita* says *Sadasat*,
meaning 'all things existent and non-existent' which actually means
all things whether they appear as existent or do not yet appear as
existent is the Lord. Significantly, the *Vishvasahasranama* starts the
one thousand names with the word *Vishvam* : 'the Universe,' follow-
ed by the word *Vishnuh* : 'permeating everything in the Universe',
reminding us of the *Isaavaasya*'s glorious first verse : *Isaavaasyami-
dam sarvam yat kincha jagatyam jagat* : all this—whatever little
there is in the changing world—is permeated by the Lord. In the
Vishvasahasranama also occurs "Rudra" as one of the names of
Vishnu : *rudra bahusirobhakbrahmk* and in the *Rudraadhyaya* occurs
the name *Vishnu* : *namo rudraaya Vishnave*. It is pertinent to point

out one unique feature in the usage of words. In this connection. Everything created has six phases : *astī* : 'exists', *Jayate* 'is born', *vardhate* ; 'grows', *parinamate* : 'evolves', *apakshyate* 'regresses' *nasyate* : 'disappears'. First there must be something before it can be born, i.e. *astī* is fundamental to every existence : i.e. absolute existence. Then come 'born' 'grows', 'evolves' 'regresses' and 'disappears'. The universal Divine, the Brahman, has only one of these : *astī* : 'exists'. The rest five also are present to all created entities. Whatever is born (not necessarily a living entity), grows, evolves, regresses and decays. The *Gita* succinctly puts the same : *Jantasya hi dhruvo mṛtyuḥ* : 'to one which is born, death is certain'. These *vikaaras*—changes, are inevitable in all created entities—animate and inanimate. Talking biologically for a minute, the first two of these five indicate the build up phase—called anabolism, the last two indicate the decay phase called the catabolism. The middle *parinamate*—'evolves'—may be taken as a phase of balance between the anabolism and catabolism. The Lord—whoever, He, She or whatever It be—supervises all these. First of course He or It exists. Then there are the three phases of creation, sustenance and decay. He or It is also supervising all these phases of each created entity. When He or It functions thus, He or It is given a separate name *Brahma* the Creator, *Vishnu*, the Sustainer and *Śiva*, the Destroyer. But as all these are only three aspects of the *vikaaras*, of one existent Entity, these words can also be meant to mean, as is the actual practice, the Universal Divine, the *Bhooma*. Thus 'Brahman' is the Universal Divine and also the creator; *Vishnu*, the universal Divine and also the sustainer and *Śiva*, the Universal Divine and also the Destroyer.

In asserting the Universality of the Divine, the *Purushasookta* is absolute and candid to the utmost. *Yaccha kinchit jagatsariam drisyate srooyate pi na, antarbhuscha tat suriam vyaapya narayanasthitah*. The Naarayan is present inside and outside whatever little universe is seen heard etc. Indeed He is more than all that is in the universe. *Sa bhoomun vishatavritaa atyasthadd dasaangulam*. 'Having encompassed the entire earth from all sides, He exceeded it by ten finger breadths. He is not merely the matter as we see. He is also the mind in all its states of wakefulness (*Jagrat*), dream (*swapna*) and sleep (*Sukhpti*) states and even beyond. He is the thoughts, emotions and the very subtle consciousness, *Vijnana* in all its grades. He is the eater, the food and the process of eating, the actor, the act and the acting, the thinker, the thought and the thinking. In essence He is the Subject, the Object

Preface

'I' ness, man comes the universal whole, the infinity. The Rudraa-dhyaaya eminently describes the same, the universalness of Divine, all that exists is the Divine. May be talking in a modern sense, the Divine is the sum total of all scientific laws which are inviolable at any cost by any entity. But the *Aarsha* grandeur lies in the thought of Universalising the individual and asserting that he or she is Divine in every way.

The main need however is to go underneath the surface of the differential multiplicity and see the Universal Divine bared wholly. It is 100% possible to experience this Divine Entity appearing in the world of plurality. For this, one has to practice returning the mind's activities inward and perceive the mindless state of silence. This is the superconsciousness called *chit*, having only untainted bliss as its content, which flows into the mental physical and other. With this background, we are ready to interpret the word *Rudra*. Several derivative interpretations are possible and all these are correct. They will be enumerated serially.

1. *Rodayati Saranam antakaale iti Rudrah* ; 'causes all to weep at the time of death', 'makes everything cry at the end' 'makes one weep at the departure-time'. When the life principle walks out, all the remaining entities in the body become dead and this is alluded to as 'weeping'. There are five sense organs, eyes etc., five motor organs, limbs etc ; the heart, the mind and all else. They are bound to weep when the life principle becomes extinct. The allusion is to the *Prasna Upanishad*. The eyes, the ears, the nose, the tongue and the skin vie with the *Praana*, Life Principle, regarding the question of maximum importance. The eyes assert that but for them nothing can be seen, the ears, that but for them nothing can be heard, the nose, that but for it, nothing can be smelt. At last the turn for *Praana* comes and it says but for me all of you cannot do any of them. When they object to this statement of *Praana*, it threatens to walk out of the skin feel completely incapacitated and tearfully entreat *Praana* to stay back and they praise its glory. Therefore, it is at the time of departure it incapacitates the physical and mental body. It can also mean 'At the time of death, all people cry' but this is too shallow a meaning. All the senses and the organs become *sarav*, corpses, when the Divinity does not illumine them. Hence comes the name in the *Lalitasaahasranama* *pancapretasanasuma* 'seated on five corpses'.

2. *Rat is sound. Ratat dravaty dravayati va* . 'flows through sound : Makes one floats through the sound' : *Ratat dravati*, yet

When we live in the world and go about working in various fields of activity we necessarily assume ourselves as individuals bearing so and so names; with so and so relatives, friends and foes and with so and so activities, duties and responsibilities. A wise one should even in the apparent, compelling and distracting diversity, see the continuing constancy and universality of the purpose of which we only seem to be the tools. At the time of contemplation and meditation at least one should withdraw oneself from the multiple objective diversity of the exterior to the unitary subjective presence of the Interior and contemplate upon it till one becomes that. That is declared to be a mass of Bliss and one should practice meditation for the proof. The outside world results in suffering resulting from a relative diversity of 'mine and not mine' and 'good and bad'. The inner content has none of these handicaps of relativity; It is a pure Bliss.

Enough has already been written by way of introduction. I invite the readers to the ensuing English commentary on the text written with a simple aim—to understand the significance and meanings of the apparently trivial words grouped in this sacred *Mantra* and their usages. It is the profound thought running underneath them which is to be caught for the fullest benefit not a surface interpretation of the words.

Necessarily one has to go to the depth of the word. In sanskrit, a word may have several meanings, and to get a comprehensive glory of the word, all these will have to be considered. Each has been traced to the root meaning to achieve this aim. Those who don't know the sanskrit language may omit the sanskrit parts of these.

I must take this opportunity of expressing my deep appreciation and gratitude to the great vedantic scholar and *Jnani* Shri Kasinadhuni Samba Sava Rao M.A. who on my request readily gave the introduction. It is eloquent, grand and in my opinion succinctly expressed in just a few pages all I tried to write in several pages. I also thank him for the free translation of a little section which I appreciatively include in my text on the last mention.

M. C. RAMALINGESWARA

First

Namaka-Anuvaka

Introduction

The Rudraadhyaaya is to be understood concurrently at two planes. The first is the most obvious. Here, one is visualizing Rudra as the God standing before us, equipped with all His customary weapons *heres* the most important being the bow with the arrow drawn ready and aimed for its outward move. He also has an arrow case where some more arrows are present. Rudra, customarily, is in human form with an additional third eye placed over the forehead. His hair is matted and is entwined into strands. He wears a leopard hide. Fair in colour, He has a black spot over the front of the neck. As per the mythology, when devas (gods) and rakshashas (demons) churned the sea, poison came out and to prevent it from poisoning the worlds, Siva came forward and swallowed it. He however arrested it at the neck, for, if it went down into the stomach it would have effected Him too. He is described as a pauper and living on alms. The significance of all these will be obvious later on.

The second plane is one where the individual (the microcosm) is considered as the representative of the universe (the macrocosm). The Rudra therein is the soul, the Self normally dulled by the various afflictions desire, anger greediness confusion intoxication and arrogance.

Here and there, one gets a reference as if the Rudra is sun but, even here, one can adopt the Vedantic interpretation of a reference to the soul in the microcosm.

The human mind is alone responsible for suffering and for happiness. *Mana eva manushyaanaam kaaranam bandhamokshayoh* 'mind itself is the cause of bondage, or, of freedom in men'. *Bandhaaya Virahayasaaktam mokshaaya nirvishayam smritam* 'when it is impelled by desire, it leads to suffering. When it absorbs, the desires and does not react frivolously, it leads to happiness'.

The Lord says in the Gita, *atmānaḥ hi ātmāno bandhuh, ātmānaḥ ripurātmanah* 'The mind is one's own friend and is also one's own foe'. He also says *bandhuraatmanastasya tenaatmāna ātmāna jitaḥ* 'The mind is a friend when it is conquered by the person'. In the other case, *Varṭetaatmāna Satinaat* 'For one whose mind is uncontrolled, it remains within, as a foe'.

One can perceive the Divine as it really is only during meditation when all the external straying of the mind ceases and when the mind is turned inwards. The present *anuvāka* is more or less an invocation to the *Rudra* to ensure peace and fearlessness for the devotee, whether it is an appeal to the *Rudra* in the mythological sense or to the *Rudra* within, the soul of the individual.

There is a grand metaphor in this *anuvāka*. It speaks in terms of the arrow, the bow, the arrows handling them, the bow-string and the arrow case slung behind the left shoulder. In an ordinary sense, the *Anuvāka* mantra requests the *Rudra* to disassemble them and put them aside, so that the worshipper may not be hurt. This is quite a reasonable prayer because mythologically the *Rudra* is known for his wrath and for his determination to instil fear and inflict punishment on the erring people and it is quite natural for us who sin so often to pray to Him to spare us. But the real meaning is deeper. We suffer because of our desires and faulty actions. The mind then loses its peace and is agitated. Desires impel us to action. They are born mostly out of *rajasic* and *taamasic* temperaments but not so much from the *Sattvic* temperament though even this can give rise to desires, actions and bonding effects. *Rajasic* is an overactive, restless, ambitious personality while *taamasic* is an indolent, lazy, sleepy, erring, careless personality. *Sattvic* is a balanced, over-equipotent, imperturbable, peaceful personality. The metaphor now is like this: the bow is the mind, the two ends are the *rajasic* and *taamasic* bases of the personality. The bow-string which bends the bow, i.e. the mind, to impart it the intense tension and activity, is the desire. After all, the greater the tension in the string, i.e. the desire, the more the strain on the bow, i.e. the mind, and the more intensive the work performed by the arrow, i.e. the action. If one 'unties' the bow-string and there is no bow-string, i.e. if the desires are given up and the mind is disanchored from the *rajasik* and *taamasik* temperaments, the bow, i.e. the mind, becomes straight and erect. That is to say the mind steadies. When the

mind steadies, the perception of the Divine is instantaneous and automatic. The intuned, desire deprived mind is the only means to perceive or experience, the Divine. Under these circumstances, the mind is one's best friend. It gives happiness because it is no more acutely strained by the bow cord of desire.

This indeed must be the reference in the *Raamaajana* where Rama inactivates the *Siva Dhanus* ("bow referred to in *Rudra namaka*") before he gets qualified to wed Sita and face the world. He is the very personification of peace—*Santa tamaseela*.

This it is, that this *amanaka* is a beautiful and profound allegory. It gives, allegorically though, a good description of the technique of meditation as adumbrated later of course in the *Yoga sūtras* of Patanjali and in VIth Chapter of the *Bhagavad Gita*. The whole prayer consisting of simple pleadings to the *Rudra* as 'Make your arrows bhumi', 'reverse them', 'untie the bow cord', 'thanks to your wrath' etc now become vastly meaningful. For, when we mention desire, it applies equally well to frustration and anger which are just the other side of the coin. One side is the fulfilled desire and the other side is the unfulfilled desire leading to destructive forces of frustration and wrath. Both these are primary enemies while greediness, confusion, intoxication and arrogance are secondary enemies or enemies of the second order. All of them individually or collectively act as the strong bow cords and put considerable strain on the bow—the mind may be even to the point of breaking it. Whence then can peace come unless the man practises to 'Untie' his mental—bow? This is the meaning of *Vijyan dhanuh* (1—12) or *avadhanasni* (XI—) set aside the bow (the mind).

Each *mantra* will be interpreted at two levels. First as addressed to the God *Rudra* and second as addressed to one's own self—the microcosm.

This *amanaka* consists of *mantras* addressed directly to the *Rudra* and the statements refer to Him as 'you'. They are therefore called *prayakshakritas* 'direct addresses'. Each unit consists of two sentences.

नमस्ते रुद्र मन्थव उतोत्त इषवे नम ।

नमस्ते अस्तु धन्यने बाहूभ्यामुत्त ते नम ।

Namaste rudra manayaya utata ishavi namah

Namaste astu dhananyane baahubhyam utate namah

First *Namaka*—*Amanaka*

Rudra. O Rudra, *namah* obeisance, to *te* your, *manyave* wrath, *Uta* and, *namah* obeisance, to, *te* your, *ishave* arrow, *astu* let it be, *namah* obeisance, to, *te* your *dhanvane* bow, *uta* and, *namah* obeisance, to, *te* your *baahubhyam* your two arms

'O Rudra (my) obeisance to your wrath, (my) obeisance to your arrow Let (my obeisance be to your bow too (My) obeisance to your two arms as well

Instead of merely making obeisance to the *Rudra* this mantra invokes the obeisance to the various belongings of the *Rudra* which actually do harm to us. The order is significant. The 'wrath' is the first in the order. It arises in the bosom first. The 'arrow' is the next, the one which actually hurts us. The 'bow' which enables the arrow to be discharged comes next. The 'arms' which hold the bow and the arrow and aim are also not excluded.

Addressing to one's own Self, the Mantra may read 'O *Rudra* who are in me, my thanks to your anger, my thanks to the actions it produces, my thanks to the mind which enables them and my thanks to the body which foolishly obeys the mind. The entire sequence of an action performance, right or wrong—the impulse the mind, the body and the action—is very clearly brought out. A wise man should detect his errors at some stage or other and stop before the damage to himself is finally inflicted. Wisest is the man who never allows a wrong impulse to arise in his bosom. His peace is complete. Wise at least is he who arrests a wrong action at the last stage by physically not performing it. His physical damage is not gross though he has allowed his mind to suffer the tension considerably.

Taking a limited view of applicability to meditation, the *mantra* seems to say 'O *Rudra*, i.e., myself, I am sitting in meditation. Enough of all the havoc you made me play throughout the day. Here I sit. Do not let the impulses disturb me. Keep them down. No actions please. No disturbances in the mind either. Let me withdraw inwards. Let my body be steady to enable my meditation go on undisturbed. A reference to the VI Chapter, Gita, my benefit by way of a fuller explanation. The body should be seated in a steady and comfortable posture *sthiram asanam atmanah*. The body should be steady *samam kaayasthagrecsam dharayamachalam sthiram*. Mind should be brought to a point

Samprehshya naastikaagranam It should not wander all over
dis a sea anavalokayan The mind should be steadied and brought
in whenever it wanders out to objects *Yato yato nischarat mana*
seham-chalam asthutam, tatatasta myamjauh at The thing to be
done is to abolish all thought processes thereby annihilating the
mind *na kinchi dapichintayat* ?

Te Manjare for your wrath The man considers himself as
the doer of an actual action, but he is only a tool The real
doer is the impulse—be it desire or anger love or hatred The
body and the mind only suffer the consequences of a stupid obedi-
ence to the urges of the impulses *Kaamahi kartaa naahani kartaa*
Kaamah Karayitaa naahani Kaarayitaa Desire does not I Desire
is the doer not I Desire makes me do not I Similarly is *manjuh*
karoti naahani karoti mamah kaarayitaa naahani kaarayitaa Anger
does the act not I anger is the doer not I and anger makes me do
not I Such things of repeated help one to dissociate oneself
from the evil acts in course of time one becomes really fine and
the evil urges do not arise *Manyu* also may mean *danya*
pitiableness and *Prati* an effort like *yajna Manu*—*danye iraran*
rudhi Rudra is a *daridra* pauper Hence obeisance to your
pitiable state These interpretations are of minor significance

Ishuh ishyate sacchati in lakshyam prati moves towards
the aimed at objects arrow

Sarah samasti hinasti ite hurts therefore *sara*

Dhamuh Dhanyate praarthiyate dhamuh dhamo dhamye prar
thanayam meaning anything worshipped The bow is worshipped
and so is the mind for service to ones own self Hence the compa-
rison of bow to mind and arrow to action and the bow cord to the
impulse motivating the mind is absolutely appropriate Arrow is
either 'one which moves towards the aim i.e. *ishu* or one which
hurts *sara* In both ways its comparison to individuals actions
are more than appropriate

The meditator is praying for mental and physical agitation
lessness because the only sources for the sufferings in the world are
mental agitations They do not also permit an uninterrupted

यात इयु शिवतमा शिव यमुय ते ननु
शिव तावदा यातयतमानो ऋषुडय—

Nah 'us'—not only me, who is praying now, but all else in creation. *Sarve bhavanu Sukhinah, maahasmit duhkah bhag bhavet* 'let all be happy, 'let no one ever suffer'

Applying this mantra to one's own self it will be appreciated that mind and actions are the only implements for the good or the bad of the man, for promoting happiness or inflicting suffering for constructive or destructive purposes. Hence the mantra implies 'let my mind and actions be only for auspicious purposes but never to create suffering anywhere. As is the mind, so are the actions and, in the reverse, as are the actions so is the mind. Each is trained by the other. *Vajrasa neeyate meghah pumalitenava neeyate manasaa kalpyate band ah mol vastenana Kalpyate*

The cloud is brought by the breeze and is taken away by the breeze the mind makes for bondage but liberation too comes through it only'

In all our prayers, they mention that God gives what the devotee wants. It is only proper. If the God inside the devotee desires something, it implies that the devotee is already striving for that and the appropriate effect will follow. As was said earlier all actions commence initially as urges (desires) and through all the three phases of desire plan and action it is the Divine Itself which is fulfilling itself. If the desire is to see a picture, the action will necessarily be towards that purpose and the result will be that one sees a picture. If one wants to see a picture, one does see a picture, not see a circus. Hence it follows that whatever we wish is fulfilled by the benevolent God. He is *Paarayitaa* fills the desires to fruition. The Lord is referred to it as *Isha Kaamadhuk* in the Gita.

यते इह दिवा तनु रघोरामपकाशिनो ।

तया न स्तनुवा दन्तमेवा निरिजता भिजाश्रीहि—

Iante rudra swaa tanno raghoraappalaaasinee

Tayadana stamivaa santamajaa girisanta abhichaakaseehi 3

Rudra O Rudra, Ya whichever, te your tamuh body, is, Saa auspicious, aghora no cruel apapakaasini not unpleasant, tavaa Santhr aya happiness giving, tamavaa body, girisanta O Rudra, abhichaanasini bless nah us

'O Rudra, whichever ever auspicious, not cruel and not unpleasant body there is of yours do bless us with that very happiness giving body'

Tanuh 'body' *Tanate bharena in tanuh* sustained by food, hence *tanuh Rudra* is in a limited sense is that of a man like form with matted hair, a pauper and a beggar, wandering about the grave yards. His normal weapon is the trident, *trisool*. But he has a bow and *Pinaka* as well. In *Karna* s form, he confronts *Arjuna* with bow and arrows. Thus *Rudra* dwells on Mount *Kailasa* a Himalayan Peak, now in Tibet and *Parvati* is His wife.

The apparent interpretation is that the *Rudra* s form is for an ordinary person fierce and frightening indeed (witness the usage of the word *Raudra* (frightening, fierce) but, as the devotee sees, first it appears not so fierce *aghora* and then, not so frightening *apapa kavin* and then, it appears auspicious and happinessgiving. Finally it becomes really the happiness producing form when the devotee comes to the stage of asking for the favour.

Actually the *Rudra* stands for the universal divine whose body is the entire Universe as outlined in *Purushasookta* and *Vishnusa'ra namam*. The latter includes *Rudra* as the name for Vishnu and the *Rudraadharya* too mentions Vishnu as the name for *Rudra viduaya* Vishnu. He represents the entire universe created and uncreated. Initially for an untrained eye, it looks confusing complicated myriad and stunning with births and deaths, with sufferings and curses. But when the devotee develops the universal perception births and deaths, and sufferings and enjoyments cease to be anguishing and the apparent fangs cease to have their sting. Then a fuller glory of the Universe becomes apparent—grand, enticing, exhilarating, orderly, purposeful and well ordained. The earlier agitations of the world *Samsaara dukha* which during the phase of confused perception appeared as aimed at him, now have a different meaning of spontaneity and give him peace and happiness. He realises he is but an *alpa* a tiny bit, the whole Cosmos playing his own role of a tiny tot. As a matter of fact, it is only when viewed individualistically that there is a loss or a gain. When viewed collectively taking the Universe as a whole there is neither a loss nor a gain—only spontaneous activity. The waves going outward may become larger or smaller or perish speaking individually but the ocean is not bothered. Its water content is not diminished because of the waves. Why do they occur at all? No explanation seems feasible. Spontaneous are actions in the nature. Why is a good man good and a bad man bad? Spontaneous, neither changes, we can not separate heat from the fire nor can we separate activity from nature.

Aghora : not *ghora* 'not fierce'. *apaapakaashini* : not exhibiting papas, sins, not of hurting nature or of inflicting nature. *Santamaya*. *Sam* is 'happiness'. *Santamaya* : is of superlative happiness. It must be stated that the only content of the Divine-call is Vishnu, Rudra, Brahman, Self or anything else you would, is Bliss. The Taithiriy a extolls it so well in the Bhiguvalli ; *Aanadam brahma* 'Bliss is itself the Divine'. No wonder therefore that the Rudras body is Bliss-*Santamaya*.

Girisanta : (i) lives on the hill and gives happiness. This is because Rudra's mythological abode is Kailas from where He dispenses and disseminates happiness to the Universe (ii) *giri* is 'cloud' which means 'giving happiness by being present in the clouds', i.e. by raining etc. (iii) *giri* is 'word' which stands for the Vedas. *Girisanta* then would mean 'disseminating happiness by being present in the Vedas'. Vedas stand for knowledge and knowledge gives happiness. It may also be that *giri* stands merely for the end sections of the Vedas, i.e. the *Upanishads*. 'By being embodied as *Upanishads*, He disseminates Bliss Caned so it may also mean : 'Being in the *Upanishads*, He disseminates knowledge of Himself'. The *Upanishad* reveal His true content as Bliss. *Sarvopanishadadaghusthaa* is a name in Lalithasahasranama, Now reverting to the interpretations applicable for meditation, It is stated by several authorities that as the mind sinks deeper into the inner silence, people initially experience frightening visions, pleasing visions and finally Bliss. The God as Bliss stays at the very farthest; in the innermost cave, in the 'space inside the heart' *hrdaakaasa*'. Then it is only proper to say that Rudra figuratively is on a peak. He is *girisanta*. If one sees the same in the otherway, He dwells in the innermost cave, *guhya*, or Sheath, *Kosa*. All it means is that God is not visible to one who sees walls as walls rocks as rocks and rivers as rivers. If one is able to submerge below this different[ed] perception, the same universe is the homogenous Divine throwing out something or other, now here, now there. This perception is beyond the ordinary perception to which we are accustomed. He seems to be far far beyond, though He is in the immediate immanence. So is it that in deep meditation when all outward object perceptions cease, the subjective experience of the subject reveals itself immediately.

Traditionally Rudra can appear in one of two forms : *ghora*, fierce, and *siva*, auspicious. This *mantra* asserts, that both forms

are the same Rudra. What appears *ghora*, fierce, is in truth, *Śiva*, auspicious

यामिषु गिरिसंत हस्ते दिग्दर्शयस्ते ।

शिवा गिरित्र तं कुरुमा हिङ्गसीः पुण्यं जगत् ।

yaam ishumi girisanta haste bharshyastave:

Sivam, giritra taam Kuru maa hingu Seeh purusham jagat.

Girisanta : O Lord dwelling on the *giris*, *yaam* : which *ishum* : arrow, *bharshi* : you held, *haste* : in your hand, *astave* : for use, *kuru* : do make, *taam* : it, *sivam* : auspicious *Giritra* : O Rudra, *Maa* : do not, *hingu seeh* : trouble, *purusham* : human being, and, *jagat* : other beings in the world.

"O Lord, whichever arrow Thou holdest in Thy arm (ready) for use, convert the very same into an auspicious one. (Please) do not trouble (us) human beings and (other things in) the world".

The Lord is ready with an arrow already aimed for discharge. The devotee prays that that very arrow should now be converted into an auspicious one, not the next one ; for, if it is not, some damage would have been done by the first arrow. If arrows represent actions, if one is about to do some action, let him not say 'O let this action be over. I will ensure that my future actions are good'. If he does so, then that action would have produced its train of evil effects, bonding the man. If any one acts motivated for a selfish end in an egoistic way, assuming for himself the enjoyership and the doership, it is a wrong action, whatever be the action. If one eschews the doership and enjoyership and acts as an offering to the Society, it is a right action. Each wrong action involves the man in an endless series of bonding cycles of cause and effect and strains the self. The exhortation in this *mantra* is : 'Let my this very action be the right action, whatever has gone before'.

If the arrow was liberated with the intended purpose, it would have hurt a man or an animal. 'Let this not occur, O Lord', says the later part of this *mantra*. In the other sense, if the actions are done in a selfish way, they are bound to hurt other animals and men. Nay it hurts one's own self. 'Let this not occur, O Lord, says the *mantra*.

Giritra : *Giri* is 'hill' ; 'cloud', 'word' and the 'Vedas'. *Tra* is 'to protect'. 'protecting from the hill top', 'protecting from within

the cloud', 'protecting through the words' and 'protecting through the Vedas'.

Hinsa : 'hurting' others or self, 'hurting others' interests' 'hurting one's own interests'. When one acts with a selfish motive, one hurts one's own interests first. One suffers in this world and beyond, physically, mentally and spiritually.

Purushah : 'human being'. In the largest sense *Purusha* is the Being, the God. *Pu-i seto purushah* : 'rests in the city' 'lives in the body.'

Jagat : 'the ever-moving world', 'the ever-changing world'. The world never stays static. It always keeps on changing. This is in its nature, not because it wants to hurt us. *Jagat* is nature.

Purusha and *Jagat* together make the created Universe—the Being and the Nature. *Purushah Prakritistho hi bhunkte* : 'only when the Being is embodied in Nature it suffers'.

Everything created is a combination of Being and Nature, the Nature being the law of the Being itself.

'O Lord let me not hurt this Being and Nature'.

शिवेन वचसा रथा विरिञ्चाच्छा ययामसि ।

यथा नः सर्वेष्वपेक्षेऽ सुखमा गच्छत्

Shiva Vachasaa girisaaccha vadamasi,

Yadhaa nastarvam ayakshmagnm sumanaa asat. 5

Girisa : O Rudra, *accha* : to attain, *tvam* : you *vadaamasi*, we speak, *shiva* : in auspicious, *vachasaa* . word (s) *Yadhaa* in such a way, *Sarvam* all, *jagat* . the world, *asat* . becomes, *ayakshmagm* : disease-free, and, *sumanaa* . with peaceful mind.

'O Rudra, we worship thee, to obtain thee, with auspicious words, so that the (entire) world becomes disease-free and happy'.

Girisa : 'dwelling on the hill', 'dwelling in the cloud', 'dwelling in the word' and 'dwelling in the Vedas'.

(See notes earlier rendered under I- 1-4)

Ayakshmagnm : *Yakshma* is a serious disease, *ayakshmagnm* . 'disease-less,' free of *madhi*, mental disease, and free of *Vyadhi*, physical disease. Actually in the Vedaantic sense, the biggest disease is a wrong perception, *avidya*, whereby the man thinks he and the other objects and beings he sees are separate and independent

entities, that he, meaning his bodies complex, is acting and doing work or enjoying the fruit of his actions and that he is not the absolute, Self within. *Yakshma* is the 'disease of diseases, the 'master disease' usually applied to tuberculosis. What greater disease can there be in the spiritual world than the wrong perceptions mentioned above and the wrong identification that one is the bodies complex and not the Self within? *Yakshyate rogeshu, Yakshma* : 'Prince amongst diseases'. In fact the bodily diseases are nothing compared to the travail-producing *'aridha* perpetually drowning the man in an endless cycle of births and deaths. Hence it is *Yakshma* and the devotee wants the *Rudra* to rid him of the inherent disease coming down the several births that he is other than the *Rudra*, that he is apart from the Universal Divine.

Sumanaah : *Sushtu manyate* : 'well-thought', 'well conceived', 'well-considered', 'auspiciously-conceived' 'conceived for the well-being of all'. Also *Sumana* may mean a mind 'in undisturbed peace', a mind 'free of agitations'. Agitations result from wrong perception and egoistic consideration of one's own self as 'I something other than 'you', 'they' and 'those' or separate from them. When *ajakshma* is achieved, *Sumanaa* is already assured. 'Unselfishness', better still, 'self-less ness', always leads to a peaceful state of mind. *Ayakshma* ensures *Sumanaa* state.

"When we praise you *Rudra* in auspicious words, give us a diseaseless peaceful state'. In the *Vedantic* sense, O *Rudra* as I recognise you in the *Upanishadic* concepts (*Sirena varhasa*), let me lose the beginningless wrong identification (*anaadi andya*) and get a mind established in peace.

In meditation as one goes deeper, the disease of *avidra avarana* falls off. The five sheaths, *Panchakoshas*, are peeled off one by one and the mind now becomes one with the non doer, Subject, the Self (*Sumanaa*). The last state was described by *Krishna* in the *Gita* as one of 'Bliss untainted by even a shade of sorrow' and as 'Bliss never experienced before' ; 'No other gain is comparable to this' : *Yam labhāśāṁ cha aparaṁ labham, manyate naadhi-lam tatah*. 'Extreme Bliss' *aatyantikam, sukham* ; the most intimate Bliss because in fact one is that Bliss Divine, not merely the perceptible gross bodies-complex.

Accha : 'to attain you'. This word means 'to become you' 'to enter you' as *Krishna* said *pramesthun eḥ parantapa*. It does

not man that one is outside the Lord and that one has to enter Him. Now One is already He. Only, all along one thought ignorantly that God was separate. When the vision of the Universal Divine dawns, one realises that one has become that or rather that one has been already that.

Shena Vachasaa : 'by auspicious word' 'Through the Upanishadic words, through this Rudradhyaya'

अध्याचक्षदधिवक्ता प्रथमो दैव्यो भिक्षकः ।

प्रहृन्म सर्वोऽहम्भयन्तसर्वो अष्टातुधाण्यः ।

Adhyachadaadhivaktaa prathamō dāivyo bhīṣhak, 'acheermscha sarvaan jambhayantīsarvaascha jastudhaanyah' —6

Prathamah : the foremost, *daiyah* : divine, *bhīṣhak* : physician, *adhivaktaa* the graceful speaker, *adhyaachat* : spoke graciously, *jambhayant* : destroying, *sarvaan* : all, *ahēgm* : 'serpents, etc. : and, *jaatudhaanyah* : devils

This is not a direct invocation. The *Rudra* is referred to in the third person.

'The foremost, divine, physician, the graceful speaker spoke graciously (of us) destroying all servants and devils'

Adivaktaa : 'The person who speaks exaggeratingly of the other'. *Rudra* never speaks cursingly or insultingly or belittlingly of his devotees. He always refers to them in the most considerate terms. The suggestion is 'we don't deserve the kind opinion that the *Rudra* has about us and yet He thinks very nicely about us'. *Adhivaktaa* is one who speaks out of proportion of facts.

Prathamah , 'first', 'foremost', and 'most important'. He is the beginningless first Existence, existent even before the creation. Naturally, He is the *Prathamah*. He is supreme, hence too, *prathamah* 'primal' or 'primordial'.

Daiyah : divine. *Devach* Gods : 'divine beings', 'senses'. *Daiyah* is a divine being or the Power 'energising or creaturising sense-organs', the 'Self', the Life-Principle inside, which enables the sense organs to function. Hence the, Self is the *Rudra*.

Bhīṣhak : 'physician', 'any one who cures disease'. *Rudra* made us *avakṣma* and *sumāna*. He has cured our physical and mental ailments. He removes also our spiritual disease of *avidyā*, which is the most fundamental disease. Hence the all-comprehensive physician who removes the three pronged *tāpa*, *taapatraya*, is only the *Rudra*.

ahi : Serpent, *ahau gatau* : 'moves' : 'the moving entity.' So also is the word *sarpah* : 'Snake'. *Srip gatau* : 'anything that moves', 'the world of objects'. The world of objects is a serpent since it is also moving

Yaa'udhaanyah : *Yaatazate*, *Pythayati*, 'they cause trouble'. *Yaatudhaanyah* is a *Raakshasa*, 'a devil', 'a demon'. In the mythological sense 'there are three classes of people : gods, men and demons. But the Lord of the *Gita* clearly defines what exactly constitute the demonic tendencies in the XVI the Chapter. Desire (lust), anger, greediness, confusion, arrogance and intoxication are the six internal foes which cause ceaseless torment from within. These are the demons from whom Rudra should save us.

The man's most serious problem arises from (1) the world of pleasure and pain-giving transient objects, *ishayas*, and (2), from the six internal enemies born out of the pursuit of these objects. The former are the serpents and the latter the demons. No peace will come until the *Rudra*, in His grace, provides protection from the above. Hence- 'destroying all serpents and fiends'-*Jambhayan saraan scha yaatudhaanyah* and He who cures these two-fold maladies is the 'foremost of all Physicians', *pratham davya bhisag*.

One cannot help the world of objects. They will continue to exist and hurl themselves at the individual and destroy the peace of the person. The individual has to learn the technique of being in contact with and yet above the world of objects. Swami Vidyaranya elaborates this clearly. There is a two fold creation as it were. The first is the creation by God of the objects. That can not be helped. Nor will it in itself trouble the human being. The second creation is by the mind of man which superimposes a "relationship" on each of the objects—'father', 'mother', 'wife', 'daughter', 'friend', 'foe', 'desired', 'hated' etc., and it is this superimposition of relationship as 'mine' and 'not mine' which causes desire for it or aversion for it. We suffer from our 'notions' of others, from our 'created relationships'. So long as I love a woman, I want her. If I hate her at any moment, I do not want to see her. The person herself is not any way responsible for the 'love' or the 'hate' in me. I love X who is hated by Y. Such is the mental creation. I am fond of my sons and jealous of others' sons. All this happens instinctively though man in all his cleverness offers various explanations to his reactions. This creation of relationships by the mind, called *maanastika srishti*, is the only cre-

ation that creates problems to man, not the *datta srishthi* of the objects. With the help of Rudraadhyaya, we must rationalise our relationships and make them peace-giving. We must give up 'mine' and 'not mine' idea and establish our peace once again

* *Visvam paryati Kaaryakaraanatajaa Swasaaamisamban-nath, Sishyaa charyatayaa tathahva pitruputradibhedatah, Siapne jagarti vaaya esha purusho maaya parikhraamitah, tasmai Sriguru moortaye namatdam Sridakshinaamoortaye*, sings Sankara.

"Applied to meditation, it reads like this 'As I sit for meditation, absorbed in it, snakes and fiends may disturb me. Please cut them away', or 'as I sit in meditation, the objects and the desires and the hates frequently disturb me. Do please remove them, as I need peace to experience the Self'.

Bhishak ; *bhyaani naasayitaa*, 'destroyer of fears', *bheshau sajj-yate manasaa* 'Sought by mind when in fear'. *Bhishajyati bhishak*, *bhishagm chikitoayam*. 'gives treatment'. *Bhishak* is the physician giving treatment and rescuing one from fear, the *Rudra*

यतो यस्तन्नो सख्य उत यन्मृ- सुमयङ्गलः :

ये सेवाङ्ग यदा यमितो दितु भिताः सहस्रतोऽंवाहं हेतु ईमहे

Asau Yataamworumu uta babhrussumangalah,
ye chemaagn rudraa abhtodikshu srtaah sahstraso
vaishaagm heda eemahe.

7

Yah : whichever, *Rudra*, first, *taamrah* : coppery, then, *arunah*, red, *Uta* : and, then, *babhruh* : bright white and *sumangalah* : auspicious, there is, and, *ye* : whoever, *rudraah*, *rudras*, there are, *sahstrasah* : in thousands, *srtaah* : occupying *dikshu* : the directions, *abhtah* : around, *maagn* ; this earth, *eshaam* : their, *heda* : wrath, *eemahe* : pacify.

"We pacify the wrath of whoever *Rudra* there is, first coppery, then red and then bright and auspicious and of whoever *rudras* there are in thousands occupying the various regions of this earth."

Herein there is a reference (1) to a *Rudra* and (2) to thousands of *rudras*. It is obvious that they refer to different entities. The singular usage *Rudra* is either the sun or the Divine Self within us. As the sun rises on the horizon, first it is coppery, then it becomes red, and then it becomes bright. Similarly when the

Self is perceived during meditation, it appears first coppery, then red, then bright. The sun inside is becoming brighter and brighter as the inquisition of *rajas* and *tamas* thin out. *Tamas* is 'darkness', not 'ignorance'. When it is still there at dusky and dawn hours, the sun, the Self is coppery. *Rajas* is *raaga*, 'redness' and 'attachment'. When *tamas* has gone and *rajas* is still enshrouding, the sun or the Self is red. Whenever this taint goes, only pure *sattva*, equanimity, is enshrouding the sun or the Self. Then it is bright. Then it becomes auspicious, *sumangalāh*, that is, whenever the *sattva* is replaced by *Visuddhasattva*.

As a man evolves in spiritual plane, his *taamasic* indolence and carelessness fall off first. As long as it is there, his personality is dull and the dull intellect may be said to be coppery. Then the overactive ambitious and emotional nature is on. Attachment is *raaga*, *rajas*. The personality is restlessly red. When these two subside, the man becomes bright. Later even the *sattva* falls off when in the ultimate state (*turya*) the man is nothing but the most auspicious universal Divine.

Thus this *Rudra* is an allusion to the Divine Self, what the Lord refers to as the *Khetrajña*, the Perceiver, in the *Gita*. The *rudras* in thousands referred to in the latter part of the *mantra* as scattered all over the earth refer to all of us—the world of plurality and diversity, the world of beings and objects. These are what are referred to as *Akhetras* bodies by the Lord in the *Gita*.

Akhetras are myriad but the *Akhetrajña* in all these is one and the same. *Akhetrajñam chaapi माम विद्धि सर्वं Akhetreshu bhāratā* 'Know me Arjunā, as the one *Akhetrajña* present in all the *Akhetras*, *Akhetras* are the bodies. Actually even the physical bodies and the minds of beings with all the unfathomable mysteries constitute the God, not merely the Divine Self within each of them. If bodies are what we may call nature, even that nature is God's.

The Self vaguely and indistinctly pervading the object world, and, the myriads of objects and beings in the object world together form the God. Neither of them alone. Only, the latter being created entities are non-enduring, as per the rule everything having a beginning has also an end, whereas, the former is beginningless and hence also endless, *nityam*.

The present *mantra* and the next two can also be interpreted as applicable to the sun as well in the sky.

असौ यवितर्पति नीलग्रीवो विलोहितः ।
उत्तमे गोपा अवसन्नदुष्टं नृदहार्थः ।
उत्तमे विश्रामुतानि सद्रूपी मृदयति नः ।

*Asau yvasarpatt neelagreevo vilohitah,
utainam gopaa adrisannadru sammudahaaryah.
Utaenam Vishaabhootaani sa dristo mridayaattinah.* —8

Asau : this, *neelagreevah* .dark-necked or dark-rayed, *vilohitah* : very red, *Rudra*, *yah* : who, *avasarpatt* : perennially wanders or, orbits, *uta* : and, *enam* : him, *udahaaryah* : water-carrying, *gopaah* : cow-herd girls, *adrisan* : see, *adrisan* : see, *uta* : and, *enam* : him, *vishaabhootaani* : all the beings in the world, *adrisan* : see, *sah* : that, *Rudra* : *drishtah* : being seen, *mridayaati* : gives happiness, *nah* : to us.

"This Rudra with a dark neck (dark rays) and very red colour who orbits (constantly), whom the water-carrying cowherd girls keep on seeing and whom all the beings in the world also see, let Him give happiness to us "

This applies to the three interpretations of the word, *Rudra* : (1) the sun (2) the Rudra (3) and the Self. The sun is red. His rays when passed through the cloud are blue (reference is to the blue sky caused by the scattering of the sun's light). He is orbiting. He keeps on rising and setting and gives the sense of time for the daily routine of all beings in the world. The cowherd girls use his rising and setting to go to wells and tanks for getting the water. They see him in the sky. They see him in the water as a reflection. Let Him protect us who is being 'seen' by us. 'Seen' is also 'meditated upon' like the *gaayatriti*, *Suryopasthaanam*, *arghya-samarpana* etc.

As applied to the *Siva* or the *Rudra*, personified God, His neck has a blue-spot due to arrested poison. He is very fair in colour. He is a wanderer and He is seen by all. Let Him give happiness to us.

As applied to the Self, the Universal Divine, It is bright and is experienced by the innocent cowherd girls and by all beings in the universe by its enabling capacity which enables all bodily activities. Nobody needs to be told that he is alive. He knows he is alive. Such is the 'seen', *adrisan*, of all of us about the Self, the Divine life principle. He has a touch of dark spot. It is only apparent, the contact with the world of objects. We get up from sleep on Its urge, we go to sleep on Its urge. We carry on with

all our errands prompted by It, whether we are innocent cowered women or learned men or varying grades of animals. It is seen and yet not clearly seen.

The idea is a continuous one from that of the previous *mantra*. There the *Rishi* referred to the Self and the object-world. Here *Rishi* says that the Self illumines the object-world and enables it to function.

Sankara says *yadaa bhaati Sattve, tadaa bhaati sarvam, yadaalo-chane roopam anyat samastham* : 'when It shines within, all else is illumined; with It as the eye, every thing else has a form'. The *Kena* grandly says *Yan manasa na manute* etc., in an absolute way. 'It which enables the mind to think but which the mind cannot think, of is the Brahman.' In this strain occur several *mantras* wherein it is asserted that the eyes do not see the Brahman though, without the Brahman behind, the eyes cannot see, that the ears do not hear the Brahman though, without the Brahman behind, the ears cannot hear and so on and so forth. The present *mantra* asserts that the Brahman, called the *chit*, consciousness, illumines the world. Indeed it gives the sun, the moon, the clouds, the fire, the wind their respective powers (*Kena*). When the illumination goes what remain is what we call 'dead'.

There is yet one more point. Do we daily see the sun? Not particularly and yet we see him as diffuse twilight both in the open and in the shade. One dare not look at the bright red sun (*Vilohitah*). Similarly the *Rudra* within, the Life Principle, the Self, is not seen by us as an entity but its glow is visible everywhere in our activities when it enables functioning of all the sense and motor organs in us enabling us to say "I am alive".

Gopaah : Cowherd girls—meaning innocent, illiterate, unconditioned women folk. The absence of the conditionings is itself an advantage. It is not necessary that one should read or have a sharp mind, indicating that high education is not a prerequisite for self-realization. *Naayam aatma pravachanena labhyah*.

ममोक्तु नीलघ्रीवाय सहस्राक्षय भद्रुये प्रयो ये प्रस्य सत्त्वानोहं तेभ्योऽर्चं नमः

Namo astu neelagreevaaya Sahasraakshaaya meedhushe, a'ho ye aya sattuvaanoham tebhya-karam namah. —9

Astu : let it be, *namah* : obeizance, *neelagreevaaya* : to the blueneked, *Rudra*, *Sahasraakshaaya* : thousands-eyed, and, *meed-*

Whole, and all the *alpas*, bits, produced by creation'. It is not that the Basis is the only divine entity; even the *alpas*, the bits, are Divine. When one says there is one and only one Existence, one arrives at the conclusion after ignoring the *alpas*, because they disappear and get reborn but not because they are not divine. When the *vedaantic* absolutist talks of Self and non-Self, it is not that he is admitting the existence of something other than the Self. He only use it as a word, to deny the existence of the other entities because they are evanescent.

Again *Neelagreeta* can be the Sun with thousands of perceiving rays. We thank his several capacities—giving light, giving heat, making the planets orbit around him etc. *Greetaans* are rays; *grasante udakam* 'pick up water'

प्रमुञ्च धनुर्वहस्य मुभयोरर्त्तियोष्म ।
यादय ते हस्त इवः परा ता भगवो यप ।

Pranuncha dhanvohastuam ubhayorartnyorjyam,
Yaascha te hasta ishayah paraa taa bhagavo yapa. —10

Tam : You, *pranuncha* : untie, *jyam* : the bow-cord, *ubhayoh* : from both, *artnyoh* : ends, *dhanvanah* : of the bow : *yah* : whichever, *ishayah* arrows, are present, *te* : in your, *haste* : hand, *bhagayah* . O Lord, *paraa yapa* throw away, *taah* , them.

"Untie the bow-cord from both ends of the bow.
Whatever arrows are in Thy hand (ready for use), O Lord,
set them aside".

This is again a *pratyaksha mantra*, as is the one following this, and is addressed to the Lord.

Aarti : the end of the bow.

Jyaa : *Jinaati sarvam iti jyaa jyaaayohanan* : 'everything is destroyed' *Jinaati kaalena* : 'gets destroyed in course of time'. Both the meanings are applicable for the bow-cord and even more admirably applicable to the metaphor wherein the Desire is the bow-cord. Desire destroys everything, *Jinaati sarvam*, and, desire is destroyed in course of time *jnaati kaalena*.

The simplest interpretation is 'O Rudra untie your bow-cord and throw away the arrows which are already in your hand.'

The wider implication is that one should untie the desires from the ends of one's own mind so that the mind so purified is

capable of only good action and is suitable for meditation. Good actions are those that are not motivated by personal gain. Any action done with an idea 'I am doing this to get this benefit for me' is an impure act—a *raajasik* or *taamasik* act. If it is a pure one, the action is done thinking 'this action will be done for all around me and for their gain'. Such actions are classified by Lord Krishna as *akarma*, Non-action, (Gita—IV). Physically they are actions but emotionally they do not strain the individual. Such actions constitute a state of actionlessness, a state of 'arrowlessness.' In other words "bow-cord-less state" which automatically means "arrowless state" is the desireless state (*Prajapati yadaa kaamaan*). Desires must be eschewed.

The bow is the mind. The two ends may be said to be the *raajasik* and *taamasik* ends. When desire, the bowcord, ties up tautly the two ends of the bow, the *raajasik* and *taamasik* states, the mind is tensed and strained and is ready for action—nay, it is an agitated type of action, which Lord Krishna refers to as *Vikaarma*. Desire arises mostly in the *taamasik* and the *raajasik* states of mind. In the pure *sattva*, the force of desire is largely mitigated.

When the bow cord of mind is untied or unblighted of the desire-producing tendencies, the mind becomes straight and erect, fit for peace and meditation. 'O Rudra grant me this state' is the prayer.

प्रवक्ष्यामि धनुस्सहस्रं सशसुधुधे ।

निसेर्या सत्यान्नाम मुखोऽसि शो नमसुमाना भव

Avatatyā dhanuṣṣaḥ sahasraakashaḥ ateshudhe;

Niseerya satyānnaam mukhaasīva nassumanaabhava —11

Sahasraaksha O thousand-eyed Rudra, *sateshudhe* with hundreds of arrow-cases, *tvam* 'you, *avatatyā*, having laid down, *dhanuḥ* the bow, and, *niseerya* : having blunted, *mukhaah* the heads, *Satyānnaam* : arrows, *bhava*, become, *śāśah* auspicious *sumanaah* : and well disposed.

"O Rudra with thousands of eyes and thousands of arrows, lower Thy bow, blunt the heads of Thy arrows and become auspicious and kindly to me."

The apparent meaning is quite clear and is addressed to the Rudra who is known for his fierce temper. The devotee requests

him to set aside the bow, to break off the heads of arrows and to become kindly and well disposed to him. Applying to ones own Self, the Rudra inside, "Settle the agitations in the mind. Blunt your actions. Remove the sting from your actions. Become peaceful and be nice to your own self", says one to himself.

Salyah : 'one which moves fast'—an arrow, 'one which hurts' a thorn.

Mukhah : 'the head', 'the point' of the arrow. 'Blunt them so that they may not hurt me' is the prayer *Mukhah* then is the hurting point. The hurt in the action is in the *Sankalpa*, 'intention', as in 'I want to do it for my so and so benefit'. This doership-enjoyership complex is the sting in action which leads to endless entanglement. Blunt this complex and remove the undesirable element from action and then do the actions. Actions done in this state are as if not done : *Kursannapi na Upjate, Nana kinchit Karoti Sah* :

Samanaah bhava : 'Become nice and kindly to your own self'. Did not the *Gita* say the mind is your friend if well used and is your enemy if left unbridled ? The summary is to say that the mind which is causing misery through restless selfish activity should become peaceful and bless the individual instead, by taking away "I" and "my" elements in his thought and action.

This and the previous *Mantras* strongly remind us of the other great allegory where *Arjuna* lays down his bow and arrows before beseeching *Krishna* for guidance. *Vistunya sasaram chaapam* (Olta—1) One must give up the base tendencies and the actions motivated by them before becoming eligible for the Grace of knowing that one is Everything

विद्यं धनुः ॥ १ ॥ पदिनी विप्रत्यो वाणवाह उत ।

अनेनाभ्येशया ॥ आभुरस्य निषङ्गपि ॥ ।

Vidyam dhanuh Kapardina Vistalyo baanaavaagm uta,

Anesannasyeshaya aabhurasya nishangadhuh. —12

Let, *dhanuh* : the bow, *Kapardinah* : of Rudra, become, *vijyam* : unstrung, *uta* : and, let, *baanavaan* : the arrow-cases, become, *vistalyah* : without arrows. Let, *asya* : this Rudra's, *ishayah* : arrows, become, *anesan* : ineffective. Let, *nishangadhuh* : the sword-case, become, *aabhuh* : ill-effective.

"Let the bow of *Rudra* become unstrung Let his arrow case be without arrows Let His arrows be ineffective Let His sword case be ill effective

This is again a *paroksha mantra* referring to the *Rudra* in third person

Kapardin - one who wears *Kaparda*, matted hair, on the head, *Rudra* The other interpretation is *Kena sukhena jalena param purtam dadasi ni* 'fills with water or happiness' In the former sense, *kaparda* received the *ganges* on its descent from the skies, and held water—the typical *Rudra* form In the latter sense, *Siva* gives happiness or fills others with happiness Hence also *Kapardin*

Vijam 'without bow string' vi *vinā*, 'without, ya : bow string

Visaljah vi without', 'contrary' or 'ill formed' 'Let the arrow case be without arrows', 'let it be filled with ill effective or ill formed arrows' Actually the word is *Visalya* not *visara* *Salya* one which moves fast *Salaa am gamane* *Salya* is also 'one which causes hurt' *salyam kanatakam* 'a thorn' Arrows move very fast, pierce like thorns and cause hurt Hence the present interpretation Let there be action but no sting

Aresam 'unable to rule' ineffective

Nishanga 'Nishanga is interpreted as sword as per *Bhasya kara bhāṣya* *Nishungadhi* scabbard

As the quality of the physical and mental actions improve their sting gradually vanes away, or, as applied to meditation, the disturbing factors should begin to drop off and leave the mind completely at peace for the recognition of the Self that one is

Vijam dhanuḥ karpardino visalyo bhāṣaṁ agni uta is the most fundamental *mantra* in this entire *anutaaka* or section, indeed it is so in the entire *Rudra mantra* It is also a *Prakriya*, a technique When Krishna is asked to define yoga, He simply says *yogah karmasu kausalam* 'It is the technique of doing actions' No where has this been so beautifully edumbrated as in the *Gita* 'One should not be upset by agitations and one should not cause agitations to the others' *yaṁmaan nodujate loka lokaanno-vijate chayah* 'one must not be carried up by success or down by failure *Na prahrisyet priyam praapya, no dvijet praapya chapriyam* 'He is

free of jubilation, depression and fear' * *harshaanarsha bhayair-
muktah* One is not upset by what actually happens, one is not
asking for things which did not happen *na dvesti sampraitthaani,
namavrittaani kaankshati* 'He is equal to success and failure
He is a *sukhopama* one of steadied or stable mind' The essence
for this is eschewing desires wholly *prajahaati vadaa kaaniaan*
Warning of the havoc caused by desires and frustration, He tells
they are the gateways to suffering, *varaka dvara* One cannot get
rid of the world of objects and beings but one can get rid of
desires by practice

There is no doubt for our ordinary undisciplined minds this
entire creation of myriad varieties is very confusing distressing
and inflaming We all create a sort of relationship around our-
selves The mind, the bow is strained by the desire the cord
and is broken into bits By untying the bow cord, the bow beco-
mes peaceful and happy Peace itself is happiness It is not a pre-
cedent to happiness 'To achieve happiness purify your desires
Make them unrelated to 'I' and 'My', i.e. make the bow cord less,
'Untie the mind' says the *mantra*. Rama broke this very bow as
per Ramayana

या तेहेतिर्वीरुद्रस्य हस्तेऽब्रूय ते यम्
तदाऽक्षमाग्निरवतस्त्वनयश्चया परिभृज ।

*yaate hetirmeedhushshama hasse babhoova te dhanuh,
tajaaasmaan visarastham apakshmayaa paribbhujaa* —13

Meedhushshama O Rudra, who art a cloud showering all
desire fulfillment, *jaa* whichever, *hetih* weapon, and, *dhanuh*
bow, *babhoova* present, in *te* your, *hasse* hand, *tajaa* by that
same weapon *paribbhujaa* look after us *visataah* from all sides,
apakshma)aa without diseases

'O Thou Rudra, who art a cloud showering our
desire-fulfillments, whichever bow, the weapon, is in Thy
hand by that very same weapon, protect us from diseases
from all sides'

Hetih *hanjate anayaa* 'one is killed with the help of' The
refore *hetih* is any weapon *Hetih* is also 'sun's ray' (darkness is
destroyed by the the sun's rays) and flame' Rudra's bow is a
flaming bright 'weapon' Hence *hetih* Others will interpret
hetih and *dhanuh* independently as 'sword' and 'bow' but *babhoova*

and *sayaa* are usages in singular and hence *hetih*, and, *dhanuh* : should be referring to one and the same entity. The bow itself is the weapon. "With the effulgent knowledge of yours, destroy our ignorance from all sides".

During meditation, some people see flashes of light. 'Let us be protected from the problems assailing us from all sides when us we are in meditation.' This may be the other interpretation.

नमस्ते अस्त्रायुधायानातताय धृष्टिने ।
उभाभ्यामुत ते नमो बाहुभ्यां तव धारणे ।

Namste astraayudhaayaanaatataaya dhrishnave,
ubhaabhyaam uta te namo bahubhyaam tava dhanvane. 14

Namah : Obeisance, *astu* let it be, *te* : to your, 'ayudhaaya : arrow, *anaatataaya* : unaimed, *dhrishnave* : normally effective, *uta* : and let it be, *namah* : obeisance, *te* : to your, *ubhaabhyaam* : both, *bahubhyaam* : arms, and, *tava* : to your, *dhanvane* : bow.

"Let it be obeisance to Thy normally effective arrow (but now) unaimed. Let it be obeisance to both Thy arms and to Thy bow."

The arrow is one hundred percent effective. But it is not now aimed in the bow because of His kind grace. In the other sense, through His grace, the mind has become unperturbed because the bow-string of desires has been untied and the tips of arrows blunted.

Anaa ataya-dhrishnave : the danger in the weapon does not lie in the weapon it self. It is always effective. Only when it is "aimed", it causes harm. So also our actions. If they are aimed at one's self in a selfish way - 'I' want to do this. 'I' want to enjoy this, the harm or suffering comes. If they are not aimed i.e. individualized with 'I' as the subject, they cause no harm.

परि ते धनवतो हेतिरस्त्रमनुष्येषु विद्यतः ।
अथो य इवविस्तवारे अस्त्रमिदं हि तम् ॥१५॥

Let, *te* : your *dhanvanah* : bow, *kenih* : arrow, *Parivrinaktu* : save, *asmaan* - us, *visvatah* : from all sides, *athah* : and *yah* : which-ever *tava* : your, *ishudhis* : arrow cast there is, *nidhehi* : keep, *tam* : it, are : far, *asmaat* : from us.

First Naamika - Annaaka

“Let Thy bows’ arrow’ save us from all sides and whichever arrow-case there is with Thee, do keep it away from us ”

In a simple sense, it means O Rudra keep away your weapons Use them to protect us instead’

Otherway, ‘O mind keep away your agitations and stings Help me from all sides to get peace ”

In the meditation, “O mind, keep all your temptations aside and let me concentrate”

Thus concludes the first *anuvāka*. Through a study and practice of this section when one practices diligently and intelligently, the mind becomes steady, *sthita prajna* or *sthitadhi* state. In fact most of the teaching of the Lord of the Gita in the Bhagvad Gita is to describe this *Sthitaprajna sthitadheh* or *muni* or *yogi* state and then to describe how to achieve it in practice. This first *anuvāka* comprehensively covers in just fifteen mantras what Lord Krishna elaboratively covers in the eighteen chapters of the Gita.

Second

Namaka-Anuvāka

Having described the *Rudra roopa* in the microcosm and in the macrocosm and having described separate rudras outside and, also, after having pacified the former and the latter at the same time, the devotee now describes the *Rudra* in the Form Universal. The 2, 3, 4, 5, 6, 7, 8 and 9 *anuvākas* deal with this Form Universal of the *Rudra* even as the *Pruksasookta* of the *Yajurveda* and as the Lord of the *Gita* in the *Bhagavad Gita* do. *Krishna* describes these manifestations as *vibhootis* in the Xth Chapter and actually plants the Universalised Vision to Arjuna in the XIth Chapter. Since it is not possible to enumerate all known and unknown entities in detail to say that each one of them is the *Rudra*, they are picked up as groups or classes by varying standards. Though the *Rudra* in these mantras is identified as the chief of the class, *Rudra* is actually every single entity in the class. Everything seen, felt, smelt, heard is the Divine *yaccha kinchujagat sarvam drisyate srooyatepi vaa, antarbaiuscha tat sarvam vyaopya naarayanassthitah* says the *Naarayana Sookta*. Call the Divine *Rudra*, *Naarayana*, *Vishnu*, *Brahman* or in any other way. 'Nothing else exists here' is the essence.

The word *namah* (obeisance) is appended before and after each mantra in the 2, 3 and 4 *anuvākas* where as it is only used before each mantra in the 5, 6, 7, 8 and 9th *anuvākas*. The former are known as *Ubhayatonamaskaaras* (obeisance from both sides) and the latter as *anyataratonamaskaaras* (obeisance from one side, usually from front). These two styles are characteristic of the *Yajus* which constitute the *Yajurveda*.

In the 2 and 3 *anuvākas*, the obeisance is applied to three words, the last always preceded by a word in genitive 'of'. In other words the obeisance is for 3 entities, the last being represen-

tative of a class indicated before it. The three may be interpreted independently, or, only as two entities the first and second representing one entity and the third as the other entity. There does not seem to be any special aim or attempt at the choice of the classes or types.

In the fourth *anusaaka*, however, there are only two entities in each *mantra* and one may conclude that the first *namah* goes to the first word and the second to the second word. There is another way of indication of classes in this *anusaaka* because all the words used are in plural. As there is no reference to the class by a reference to the chief, *pati*, the word in genitive, 'of', is absent. All entities in each class are taken.

In the 5, 6, 7, 8 and 9 *anugakas* the single *namah* is followed by two words with *cha*, 'and', combining them. This is the style of the *anjataratanamaskaara*.

Again, the first 8 *mantras* in the second *anusaaka* are *parokshakrita* i.e. referring to the Rudra in third person but *mantras* 9—17 are *pratyaksha krita*, being direct addresses to the Rudra. The third *anusaaka* is entirely *pratyakshakrita* (direct addresses) whereas 4, 5, 6, 7, 8 and 9 are again *parokshakrita*. All these remarks will be obvious later.

It has already been said that the first *anusaaka* interpreted in one way is an elucidation of the technique of meditation. Having thus made the mind deagitated and steady, the devotee wants something to contemplate upon during the meditation, as a first-*prop*, though latter this would go and one's oneness with the Universal Divine gets established. The ideal object for focus in meditation is not discussed. Any object, any concept, any idea, any word would do. Nārada's *Bhaktisootras* and Patanjali's *yogasootras* confirm this.

The most useful is the one the devotee is most fond of, because then the mind would willingly dwell upon it. The object itself does not matter in the final analysis. In the initial phase, there is the triad : *triputi*—the meditator, the object meditated upon and the process of meditation. As the withdrawal of the mind, *pratyakhaara*, from the objects becomes complete and the meditation, *dhyana*, becomes deeper, the latter two in the *triputi* fall off and only the subject, the meditator, remains. Thus total absorption is *samaadhi* : *Samaadheejate asmīn it* : 'in this, the mind is totally absorbed'. Since our aim is to experience the Subject

within, the actual object contemplated upon is unimportant. Even so, to dwell upon or to meditate upon the manifest universal as the vast universe before us is better than to meditate upon it as a stone idol or as a person, because the former concept would also remind us that all indeed is Brahman: *Sarvam khalu idam brahmaa*. Therefore it is, that having prepared the mind in the first *anusaaka*, the *Rudra mahamantra* takes the meditator to the 'ideal' concept of the universal Rudra for meditation. ,

If the first *anusaaka* is taken as the representation of the universal Self within, the subsequent *anusaakas* are the continuation of the same in the outside world. If the first *anusaaka* is a contemplation on the Microcosm, the subsequent ones are the contemplation on the Macrocosm, both being two aspects (inside and outside) of the same Universal Divine : *antah bahischa tat sarvam*.

It has already been said that only one existence exists, not several. Good and bad; miserable and happy, rich and poor are relative states. Depending upon the place where one puts the decimal, the value of a number varies from infinitesimal to infinity. When the universal light is defracted, the colours appear. They have no independent existence. When the mind is defracted, or, scattered, the varying colours appear. When the mind is peaceful, there is only one-ness. Thus it is, that in the following *anusaakas* both good and bad things are mentioned as *Rudra*. All life and all non-life, all states, all levels, in fact, all things known and not yet known are included.

नमो हिरण्यबाहवे सेनाय्ये दिशा च पतये नमः ।

Namo hiraṇyabāhaye senānye diśā cha pataye namaḥ — 1

"Obeisance to the golden-rayed one, to the commander of the armies, to the Lord of directions, obeisance"

Hiranyabāhaye : *Bāhu* is 'ray' or 'arm'. 'Golden-rayed' is the sun. It is also the Self within sending Its golden rays through the coverings. "Golden-armed" is *Rudra* personified. *Itam* and *ra* is *hiranyam* = 'good + pleasing' (Sankara). His emissions are good and pleasing.

Diśāam cha pataye . 'to the Lord of all directions'—east, south, west and north, upwards and downwards. Though traditionally they make one deity incharge of each of these, the *Rudra* being everything, all "direction-Lords" are He only.

Senaanye : 'Commander of the armies'. He has an army of *ganas pramathas* etc. Self is the core of the entire macrocosm, hence *senaani*. All the myriads in the creation are powered, regulated and guided by the universal Rudra, the Self, by being these

Hiranyagarbha is also used as a collective *samviti* for mind-substance. In other words, *hiranyagarbha* stands for the collective mind. The rays coming out must be appropriate. *Hiranyabahu* may then be the universally ideating collective mind with millions of golden rays (perceptions) reaching the surfaces in various beings. The *Isanasya upanishad* says that the face of Truth (the Self) is covered by *hiranmaya patra* (the mind) and appeals for its removal.

It may be possible to interpret this *mantra* as consisting of two entities only, by making the first as an adjective to the second as 'obeisance to the golden armed commander, to the lord of directions obeisance'. This then will justify the use of two *namaskaras*, obeisances, one at the beginning and one at the end.

नमो वृक्षेभ्यो हरिकेशेभ्यः पशूना पतये नमः

Namo vrikshebhyo harikesobhyah pasoonam pataye namah —2

"Obeisance to the green haired trees, to the Lord of animals, obeisance"

Harikesobhyah *hari* here is 'green'. Green leaves look like green hair for the trees. The entire plant kingdom is green leaved.

Vriksha 'tree'. It may be interpreted as the classical *amartha* of the Gita's XVth Chapter. *Vrikshate iti Vrikshah* : 'liable to perish', therefore *vriksha*. Thus *vrikshas* are not merely trees, but all entities in creation.

Pasoonam patah 'Lord of beasts'. "Beasts" stand for all entities moving and nonmoving. *Brahmadi jtan-araantascha pasavah parikeertitah*. Why is it even man is included in the list of beasts? Beasts are those which are ignorant. A man who is ignorant is also a beast. All men, like all animals and all inanimate objects suffer from one common ignorance. They do not know that they are the Universal Divine Itself. They consider themselves as small tiny fragments or entities, *alpas*, apart from and independent of each other and of the vast power, the Divine. When once a man becomes convinced of his identity (may every-

things' identity) with the Lord, then he becomes a man, nay the Lord Himself. Then the Rudra is not his Lord. Then Rudra is he himself. The normal use of the word 'Lord' implies "separate"ness", a result of ignorance. Actually he himself is also the Lord. Till he knows this, he is a beast.

नमः सखिपञ्चरात्रं विधीयते पथीना पतये नमः

Namassaspinjaraaya tisheemate patheenaam pataye namah —3

"Obeisance to the light pink, Effulgence, to the Lord of paths, obeisance"

Saspinjara 'colour of tender mango-leaves'—'ever young' 'ever tender'. The Lord does not age. He is free of all *vikaaras*, changes (see the notes)

Tisheemate *tvit deeptau*, *tvit* is a flame. *Tvit* is also *vyasa saaya* 'determination', 'resolve' and 'wanting to know'. *Tvit deeptau vyasa saaye cha jigishaayaam*. The Effulgence is the knowing power itself, the *chit*, *chidatmakam idam*. This *chit*, the Self, the Lord, is knowledge, flame, desire to know.

Patheenaam Patih 'Lord of Paths'. Traditionally thinking, there are two paths for the soul to move after death—the north ward, when it never comes back, having been fully blessed and, south ward when it has to come back for a rebirth. He is the lord of both paths. In the absolute concept, there is neither birth nor death, nor rebirth, neither good nor bad, neither light, nor darkness. All that remains is only That and that will ever remain. It shall never die or never go somewhere else because it is everything. Not knowing this fact the man suffers knowing it he becomes happy at once. *Jnatva devam muchyate sarvapaapaih* (Svetasvatara)

We may interpret this *patheenaam patih* in a lighter sense. There are several ways to reach God—*Bhakte* devotion, *jnaanā* knowledge and *Karma* action. All these lead to Him.

Ever mundanely speaking, *pathi* is a path followed by a man—'a profession', 'a calling', 'a way of life'. He is the Lord of all 'professions' and all 'ways of life' and 'all activities'. The Lord of the *Gita* says *mama satimaannartante manushyaaah paarthaa sarvasah* 'men always follow my ways only'. There are naturally no other ways. They follow whatever urges arise in their bosoms and this Urge is the inspiration, the God. All professions and,

all actions are done unto the Universe, though one feels narrowly that one is doing it for one's own gain. All trades and professions are equally divine—a nice way of extolling the dignity of labour.

नमो बभ्रुशाय विद्याधिदेवज्ञानां पतये नमः

Namo babhrusaaya vidyadhine anaaanaam pataye namah —4

"Obeisance to the bull-riding Pain-giver; to the Lord of foods obeisance."

Babhrusa : 'riding a bull'. Siva rides a bull called Nandi. *Babhru* is the bull. *Babhru sate* : 'seated on the bull'. *Babhru* can also be termed as *babhruh*. *Babhru* is 'tender dark-red colour', meaning thereby 'mildly dark-red coloured'.

Vidyadhin : 'wanting to hurt', 'wanting to give pain'. The Rudra does hurt all evil demons, to save his devotees. In the sense of the microcosm, Rudra destroys the enemies : desire, anger, greediness, confusion, intoxication and arrogance. He destroys the concepts of 'I' ness and 'My' ness. Hence he is the *vyadhin*. He kills the most important enemy : ego. Hence *Vidyadhin*.

Anaaanaam patih : Anna is food-stuff. Anna also stands for all matter-made entities. The Lord of the Gita says *Pacami annam chaturvitham* ; 'I prepare four varieties of foods'.

नमो हरिकेशाणोपरीतिने पुष्टानां पतये नमः

Namo harikesaayapeetne pushtaanam pataye namah —5

"Obeisance to the dark-haired upareetin to the Lord of pushtis, obeisance".

Harikesa : 'Dark-haired'. Here, *hari* means 'dark', not green. He, the Rudra, is ever young. He has neither birth, nor death and by implication no change. The later five changes of the six *vikaratasti, jaayate, vardhate, parinamate, ksecyate, nasyati*, referred to in the introduction are not for the Rudra. The only thing He has is *asti*-'exists'. He exists. Whereas He only exists, the other created entities have the other five changes superimposed upon the *asti*-'exists'. Indeed 'asti', Existence, is the Self, the Real, the Rudra on which the other five when superimposed give the creation with all its activity. Rudra therefore simply 'exists'. He does not do anything. The activity emanating from Him is spontaneous. He is ever young, being changeless.

Upaveeta - 'one who wears the *upaveeta*, the sacred thread'. The Brahmans and the upper castes wear threads over the left shoulder crossing the trunk on right side. This *upaveeta* or *yajnopaveeta* as it is also called, entitles one to do all vedic rituals and *yajnas* for the welfare of the world. *Yajna* itself is *Vishnu* (because *yajna* is intended for the benefit of universe which is *vishnu*). The *Rigveda* says *yajnovavishnuh* 'yajna itself is *vishnu*'. It is appropriate that the person doing *yajnas*, is also *Vishnu*. The *Gita* says *Brahmaarpanam Brahma havith Brahmaagnau Brahmanaa hutum brahmaiva tena gantaryami, Brahma-karma samadhinaa*. Every element in the action is *Yajna* and its result too. Again, *nityam yajne pratishthitam* : 'ever present in *yajna*'. *Yajna* in modern terminology is any activity—physical or mental—rendered for the benefit of others ignoring the good result or gain that may simultaneously accrue to the doer as well. Indeed that gain one gets is also of the Universe because one too is part of it.

Iustah : 'filling', 'nourishing', 'satisfying'. There are ten *pushtis*—*vakpushti* : gift in speech, *jnaanapushiti* : Gift in knowledge, *Sareeraindiyaushiti* : gift in body and organs. *Grihakshetra-pushti* : 'having homes and fields, *dhanadhaanyapushiti* 'having cattle, *gopushiti* : 'having cows, *dharmapushiti* : rich in dharma and *amniadipushiti* : 'having the eight supernatural powers. The Lord is the source of all *pushtis*. Hence *pushtaanam patih*. He is 'the sustenance' itself.

नमो भवस्य हेतवे जगतां पतये नमः

Namo bhavasya hetuyai jagataam pataye namah —6

"Obeisance to the weapon against the world, to the Lord of worlds obeisance"

Bhavasya hetuh : '*Bhava*' is to be interpreted as the world as seen by us—called also *samsara*, 'evermoving' 'ever-changing'. There are ever so many sufferings and tribulations in this world of 'mine-others'. *Hetuh* : 'weapon', 'sword'. The *Rudra*-concept is the most effective weapon by which this world of tribulations, this sorrow-filled *samsara*, is sundered. Not that the created objects themselves disappear. When a knowledge of the Universal oneness of the *Rudra* dawns, all sorrows disappear. If there is no 'I' as a separate entity, there is no sorrow emanating from it. One cannot avoid the world, one can avoid one's own 'ego'. Thereby

mental creations, referred to earlier, which alone cause the sufferings, disappear. Hence, *bhāṣya kethu*. *Kṛishna's* words *asanga saṁsāra dūḍhena cchīta* 'having cut it away with the effective sword of non-attachment' are very appropriate here.

Jagataam patih : 'Lord of the worlds'. No one knows how many worlds there are. Crudely speaking there are said to be sixteen worlds. But what is meant here are the three worlds : (1) of *jaagrata* : wakefulness, (2) of *śayana* 'dream' and (3) of *sushupti* : deep sleep. Each is a separate world full of its own experience (continuous with and superimposed upon the ultimate fine-grain consciousness *nirvija*—which is identified as the state of Divine, *chit*). In fact, it flows into the three levels of consciousness described above and also into all physical activity as energy—electricity, heat, magnetism, natural and biological laws etc. Hence it, the Rudra, is the 'Lord of the worlds'.

नमो ददायतास्तदिने क्षेत्राणं पतये नमः

Namorudraḥ dātāstade Kṣhetraaṇāṁ pataye namaḥ. —7

'Obesance to the *Rudra* who is ready to protect with the drawn arrow, to the Lord of fields, obesance'.

Dātāstavin : *dātata* : 'drawn', 'with the arrow ready for discharge', *davine* : for the 'protector'. Rudra's arrows are ever ready to destroy the external enemies and also the six internal enemies already referred to—desire, frustration, greediness, confusion, intoxication and arrogance.

Kṣhetraaṇāṁ patih : 'Lord of the fields'. 'Fields' as used here are not the fields as we know. They are covered elsewhere. 'Fields' mean the 'fields of activity'. There are several fields of activity where all men, animals, and inanimate things like rivers, hills, planets and stars take part. He is the Lord of all. In another sense, *Kṣhetra* is the object of 'knowing' and *Kṣhetrajña* is the 'Knower'. Anybody, anything which can be an object for the verbs like 'knowing' 'seeing' 'hearing' 'smelling' 'tasting' 'feeling' and 'experiencing'—is a *Kṣhetra*. There are innumerable *Kṣhetras*. The Subject—the faculty which knows is the *chit* or the consciousness overflowing into the superficial strata is only one. *Chit* is the only knower, the only Subject, in all of us, knowing all other things including bodies, the *Kṣhetras*. The Lord says in the *Gita*

Kshetrajñam chapl nīṣaṇṇi vidullī sarvakshetreshu bhārata Learn me as the sole Knower in all the fields of experience (Gita XIII) Bodies are several But the Knowing Faculty in all is one which is continuous through space, time and bodies

नमः सूतायान्त्याय वानवानां पतये नमः

Namassutaayaantyaaya vandanaṁ pataye namah. —8

'Obeisance to the charioteer, the Indestructible to the Lord of forests, obeisance'

Sootah 'the char ot', 'the self within' The *Kaṭha* declares profoundly *atmaanam rathinam vidhu* 'Know the S-If to be the one in the chariot' Actually it is the 'in dweller,' 'the owner and the 'urger' The body is the *ratha* the chariot, and the Self is the *rathin*, the charioteer, rather the 'owner charioteer' "The senses are the horses, the reins the mind, the charioteer the wisdom or consciousness and Self the owner" says the *Kaṭha* which simile is aptly represented as a monogram as it were on the *Gita* *Rathin* is the owner *Sootah* is the driver but it is incorrect to make a distinction, as the urge from within urging the mind and senses for activity is itself the Lord, though by this level a shape has been assumed by the wish *Vanaanam patih* 'Lord of forests' *Vana* actually is 'what is requested for' i.e. 'requests', *Vana yaachane* Then it would be 'Lord of requests' *Vana* is also used for a 'collection' *Vana sambhuktau* meaning thereby 'Lord of collections' or the biggest 'Collective' or *Vyasthi* 'the largest all inclusive collection' He is every thing, 'Vana is also 'enjoyed by' *vanyate sevya* *Vana* is also water'—*Naaraayana* *Vana* has several meanings all equally applicable here.

नमो रोहिताय रघवतये वृक्षाणः पतये नमः

Namo rohitaaya rihapataye Vrikshaanaam pataye namah —9

'Obeisance to the red omnipotent omniscient to the Lord of trees, obeisance'

Rohita, 'red coloured', 'red complexioned' *Rudra*, is fair coloured *Wrath, raudra*, is symbolically red *Rudra* therefore, is red coloured

Sihaapathu *Sarasya sthaataa cha sarasya pataa cha sthapatih* 'stays everywhere, protects everything' *Sihaapath* may mean also 'a king', a 'lord'

Vrikshaanaam patih : 'Lord of trees'. *Vriksha*, tree stands for any thing which may decay. All created objects, not only trees, grow and then decay and are therefore *Vrikshas*—'trees'. *Vrikshate chidyate it Vrikshah* : 'cut asunder'-so a tree. *Vriksha* stands for the entire *samsaara* : 'Lord of *samsaara*' which should be cut as under.

नमो मन्त्रिणे वाणिजाय वक्ष्माणां पतये नमः

Namo mantrine vaanyijaaya kakshaanaam pataye namah —10

"Obeisance to the God of Mantras born out of words; to the Lord of shrubs obeisance".

Mantrin : *Man* : 'to think'; to meditate'. He is 'the thinker in all of us'. *Mantrin* is He whose body is the *mantra*—a set of sacred words for repetition. *Rudra* has so many *mantras* addressed to Him of which the *Rudraadhyaaya* is the best. *Mantrin* is also the 'minister', the 'adviser'. *Rudra* from within is the best adviser. Indeed, He is the only adviser, being the conscience, the judging and urging motive, within.

Vaanijaaya : 'to the tradesman', *vanik* being a trader. *Vaani* is also 'word', *ja* is 'born out of'. *Vaanija* is 'born out of word', 'born out of the *Vedas*', the words being those illustrated by the *upanishads*. He is the substance of the *Vedas*. He is also the substance of the sciences. He is the essence of expression.

Kakshaanaam patih : *Kaksha* is 'grass', 'twiner', 'dried forest', and, also 'sin'. It is also a 'class'. 'Lord of grass-fields, creepers, dried forests and of sin'. 'Lord of sin', because He is beyond sin. He destroys sin. The only real sin is when one identifies oneself with bodies-complex, not the Divine. He removes this.

नमो भुवंतये वारिष्कृतापीयपीन पतये नमः

Namo bhunantaye vaarishkṛtaaya aushadheenaam pataye namah.

—11

"Obeisance to the supporter of the earth and the maker of money; to the Lord of creepers, obeisance".

Bhunantaye : 'one who supports the earth'. 'one who pervades the earth'.

Vaariṣkṛtaaya—*Vaariṣah*, *dhanam*, *karoti it vaariṣkṛti* : 'creator of money' or 'He is on the side of the rich'. *Vaariṣah* is also 'service', *Vaariṣkṛti* 'a devotee of the Lord' and *Vaariṣkṛti* is

one 'partial to him who made water his abode'. *Naaraayana* is *apanam aayanam*. He is the abode of water, and, He made water His abode. This word may not be literally interpreted as water.

Aushadheenaam patih : 'Lord of creepers'. *Aushadhi* is 'any creeper' whereas *ashadha* is a 'herb'.

नम उच्चैर्घोषिवाक्प्रन्दयते पत्तोनां पतये नमः

Nama ucchhair ghoshaa¹vaak²prandayate patte³naam pataye namah.

—12

"Obeisance to the Lord of thunder and to the one calling the foes; to the Lord of infantries, obeisance."

Ghoshaa : a 'loud sound' a 'tulluous thunder'. It may be that the thunder is used for 'clouds'. *Aakrandayate* : 'to one who makes the foes weep', 'to one who loudly calls for the foes'. It may be that the two words mean the same thing. At the commencement of a battle, the commander makes a loud noise calling upon his enemy to get ready for the fight. Hence *ucchairghoshaa-jaakrandayate*, *ucchair* : loudly.

Patteenaam patih : *Patti* is an infantry unit—a very small one, equivalent to a section or a company. 'He is the Lord of infantry units'.

नमः कृत्स्नवेत्ताय वायते सर्वनां पतये नमः

Namah kritsanaveetaya¹ dhaante² sathanaam pataye namah —13

"Obeisance to the one covered by the whole word, to the one running fast; to the Lord of good people, obeisance".

Kritsanaveetaya : *Kritsna* is the 'whole universe'. *Veeta* 'is covered'. 'He is covered by the whole Universe' 'He is superimposed upon by the universe'. 'The whole world is His cover'. 'He is permeated by the whole world'. 'He is invested by the entire world'.

Dhaante : 'to one who runs fast'. The allusion is to the *Isa* *upanishad* 'It is here. It is there It is far and it is near'. It does not move and yet it runs. It is everywhere at the same time, thus it is the fastest running entity. 'Without having limbs it runs'.

Sathanaam patih : 'Lord of *pramathas* and *ganas*'. 'Lord of people who are sattvik, good, balanced'.

Third

Namaka-Anuvaka

In this section, the Lord is designated as 'the master of the eves', 'master of robbers' etc. One would be puzzled why the Lord is denigrated as a 'master thief' master robber master pick pocket etc. All of us have no difficulty in identifying greatness, nobleness, kindness, compassionateness and mercifulness as indications of Divinity. We are quite willing to accept all great beings *Rama, Krishna, Vyasa, Gandu* as Divine incarnations. But when we encounter heinous beings like robbers, murderers, bandits, Hitlers, Ravana, we immediately react 'what heinous miserable, mean people'. We do not readily accept that these too are the same Divine entity as the great beings themselves. All living entities in fact all existent entities together comprise the Lord—the mean not excluded, the wicked not excluded, the jealous not excluded and the murderers not excluded. One must therefore see the same Divinity in these mean existence, too as in the great saints. If one does not, one's concept of the Divine is defective, the oneness of Existence is defiled and the Universality of the God is not perceived.

Each unit of the *mantras* consists of two oblations, one at the beginning and one at the end. The earlier one is meant for next two words—Independent descriptions of the Lord. The later one is meant for the preceding two words, meaning 'Lord of'. In other words the first two words are in the dative case ('for') and the last again in the dative ('for') qualified by a word in genitive ('of')

नमः सहस्रनाय निर्यायिनः प्राप्यायिनोना पतये नमः ।

1 *Namassahamānāya nirvāyinaā vāyādhincannānā
pataje namah*

—11

"Obeisance to the vanquisher, to Him who inflicts heavily ; to the Lord of inflicting armies, obeisance".

Sahamaanaḥ : 'Vanquisher'. *Niryaaddhīn* : 'He who troubles (his foes) intensely', 'He who inflicts heavily. 'A master-inflictor', 'Master of inflicting armies'.

The *Rudra* does not inflict pain or losses on all people. He only inflicts on the foes. It is very easy to interpret that *Rudra* punishes evil doers. Perhaps that interpretation is justifiable. As an upholder of *Dharma*, he removes the enemies of society as enunciated by *Krishna* in *Paritraṇaya sadhoṇaam*, *vināśaya cha dīśhkrūaam* : 'for protecting the good and for destroying the evil,' and in *yada yada hi dharmasya glānirbhavati bhārata, abhyudhaanam adharmasya tadaatmanam srijāmyaham* 'whenever there is erosion of *dharm*a and overgrowth of *adharma*, I take birth'. But vedāntically taking, the foes are the six internal enemies- desire, anger, greediness confusion, intoxication and arrogance. As the the Divine spark generates in the bosom of the man, the evil tendencies vanish. Once one gets a universalized conception of god, of whom should one be angry or jealous, whom should one hurt and who indeed is different from one's own self? where is the reason for a desire in such a concepts. Hence such a being is called *poorna kama* : one, whose desires are totally full filled. The *Iśa* says 'don't covet, whose is all this wealth ?'

नमः ककुभाय निर्विश्व स्तेनानां पतये नमो नमः

Namaḥ Kakubhaaya nishangīne stenaānaṃ paraye namaḥ. —2

"Obeisance to the tallest of the tall, to Him with a sword ; to the Lord of thieves, obeisance"

Kakubha : 'a very tall tree'. *Rudra* is the tallest of the tall, the highest of the high and the most important existence, the 'biggest of the big'. *Mahatā maharṇyam* says the *Upaniṣad* 'larger than the largest'.

Nishangīn : 'One who has a sword'. This means one must be afraid of Him. Before Him, no evil tendencies dare lift up their head. He is a *bhāṣaya hetuḥ*, the weapon to destroy the painful perception of the differentiated worldly multiplicity. Before Him, the ego, the concept of 'I' cannot raise its head. He is the slayer of 'I ness' and 'My ness'.

Stenaānaam : 'the Lord of thieves'. There are various varieties of them. *Stenaānaam patī* is the Lord of 'thieves who enter

the house in the night by making holes in the walls and steal'. He is the Master-thief. *Krishna* said in the *Gita*, *Dyooram Ahala-yatam asmi*. Actually, He steals away the 'I'-ness from the human bosom hence the master thief.

नमो निषङ्गिण इषुविभक्ते तस्कराणां पतये नमः :

Namo nishangina ishuvibhakte taskaraanam pataye namah — 2

"Obaisance to the sworded one, to Him with the arrow, case ; to the Lord of robbers, obeisance".

Taskaraanam patih : 'The Master of robbers who openly loot'. He is the Master-looter. When He invades the bosom, He loots the 'ego'; One of the titles of the Lord is *Chitachara* : stealer of the heart actually stealer of the mind' whose real basis is the individuality of the individual the 'I'. He loots the very essence of the individual the 'I'. He is an open robber ; He has a sword in hand

नमो वञ्चते परिवञ्चिते स्तायूनां पतये नमः :

Namo vanchate parivanchate stayoonam pataye namah : — 4

"Obaisance to the cheat, to the great cheat ; to the Lord of stealthy thieves, obeisance".

Vanchate : 'cheating' ; *parivanchate* : 'around cheating'.

Stayoonam patih : Lord of these who pilfer things from a house staying inside as one of its members' 'Master, pilferer'. Master-pilferer, hence an around cheat.

नमो निचेरवे परिचरायया रान्यानां पतये नमः :

Namo nicherave paricharayaa ranyaanam pataye namah — 5

"Obaisance to the wanderer, to the vagabond, to the Lord of (the robbers in) the jungles obeisance.

Nicheruh : 'One who wanders quietly around'. *Paricharah* : 'a vagabond'.

Ranyaanam patih : '*Ranya*' stands for those robbers active in the jungles. He is their master. One need not say 'Lord of the jungles' because in the present context all cheats, thieves, robbers, pilferers, pick-pockets etc are being mentioned.

नमः शूकादिभ्यो जिघांसुभ्यः मुष्णतां पतये नमः

Namās śūkādiḥbhyo jighāṃsadbhyaḥ muṣṇatāṃ pataye namaḥ

—6

“Obeisance to those who protect themselves and to those who are intent on killing others, to the Lord of those who steal the grain, obeisance”.

Śrīkaavin ‘one who protects himself with a shield’

Jighāṃsad ‘one who is intent on killing others’

Muṣṇatāṃ patib ‘the Lord of the stealers of the grain from the land’ Some steal the grain before harvest and some after thatching. Some do cheating when the grain in the field is being measured

All these people too are Rudras only

नमो अस्त्रिभ्यो नक्तप्रहृन्तार्यो पतये नमः

Nama astribhyaḥ nakṭancharādhyah prakṛantaanaam pataye namaḥ

—7

“Obeisance to those equipped with swords and to those who wander in the nights, to the Lord of those murderer robbers, obeisance—”

Asṭraṇ as is sword ‘Those who carry sword to kill others’

Nakṭancharādhyah, ‘those who are active in the darkness’
Nakṭam is night

Prakṛantaanaam patib ‘the Lord of those who kill first and then carry away the belongings’.

Those who go about with swords at night, kill people and carry away their possessions They too are Rudras

नमः उश्नेशिनो ग्रीचराय कुलुञ्चनां पतये नमः

Nama uśneśhino grīcharāya kulunchnaam pataye namaḥ —8

‘Obeisance to thief with the turban and to him who struts about on hills to the Lord of thieves of agricultural land, obeisance

Uśneśhine ‘a well dressed thief’, ‘a gentle man—thief’, literally ‘a thief with a turban’

Tutru Namaḥ—Amṛanaka

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Girichara: 'one who struts about the hill's; 'one who is active at hill-stations'. This fellow is extremely well dressed and cheats intelligently.

Kularchaunaam patih: *Kuluncha* is one who steal lands bit by bit by pushing the boundary into others' land, *Rudra* is a master in this art too.

From now on the metre changes, the pieces are still *ubhaya-namaskaaras*, obeisance at the beginning and obeisance at the end. In between, there are only two words, the first obeisance to the first of these words, and the second to the second. This is kept up throughout the fourth *anuvaka* also. These are once again *pratyaksha mantras*, 'direct addresses'.

नम इषुमद्भ्यो धनुर्विभ्यो नमः

Nama ishumaḍbhyo dhanavibhyascha १० namah —9

"Obeisance to you with arrows, to you with bows, obeisance".

These are ordinary words without any special *vedaanta* significance. All categories of people are mentioned with a view to be sure that nothing is excluded.

Vah: 'you'. This is the conclusion in each mantra—'to you *Rudras*, my obeisance' indicating that all in front of one,—seen, heard, felt or experienced—are *rudras*. The Rudra is everything or every being existent. Men and women in every phase of action are the *rudras*.

नम आतन्वानेभ्य प्रतिदधानेभ्य नमः

Nama aatanaanebhyah pratidadhanebhyascha १० namah —10

"Obeisance to you who are stringing the bows; to you who are using the arrows, obeisance."

नम आचक्षद्भ्यो विसृजद्भ्य नमः

Nama aachchadbhyo visrijadbhyascha १० namah —11

"Obeisance to you drawing the arrows back; to you who are releasing the arrows, obeisance "

नमोऽस्यदभ्यो विद्यदभ्यश्च वो नमः

Namo asyadbhyo vidyadbhyascha vo namah —12

"Obeisance to you sending the arrows; to you, who are hitting the aimed at objects, obeisance".

नमः आसीनेभ्यः शयनेभ्यश्च वो नमः

Namo asenebhyasajanebhyascha vo namah ; —13

"Obeisance to you you who are seated, you who are lying in bed, obeisance."

नमः स्वपदभ्यो जाग्रदभ्यश्च वो नमः

Namasvapadbhyo Jaagradbhyascha vo namah —14

"Obeisance to you who are asleep; to you too who are awake, obeisance."

नमस्तिष्ठदभ्यो धाव दभ्यश्च वो नमः

Namastisthadbhyo dhaavadbhyascha vo namah —15

"Obeisance to you who are standing, to you too who are running, obeisance".

नमः सभाभ्य सभापतिभ्यश्च वो नमः

Namatsabhaabhyah sabhapatibhyascha vo namah —16

"Obeisance to you, the audience, to you too presiding over the audience, obeisance."

नमो अश्वेभ्यो अनापेतिभ्यश्च वो नमः

Namo ashebhyo anape tibhyascha vo namah —17

"Obeisance to you who are poor, to you too who are the Lords of the poor, obeisance."

Asyah : 'horse'; *Asyah* : 'poor man'. *Sha* and *sa* are used as equivalent.

Fourth

Namaka-Anuvaka

In this section, other categories of existences and some professions are mentioned. They must not be taken literally but representatively—for, if one does not get a universal vision with the *Rudraadhya*, one has not gained the real benefit.

The pattern of the *mantras* is as in the last nine *mantras* of the previous *anuvaka*.

नम आर्यापित्री भ्यो विविष्मन्तीभ्यश्च वो नम

Nama a aryaaneebhyo vidhyanteebhyascha vo namah. —1

“Obeisance to you, goddesses, who excessively trouble the foes; to you, too, goddesses, who specially punish, obeisance”.

नम उगनाध्यवसु हतीभ्यश्च वो नम

Nama uganaabhyastragmhateebhyascha vo namah — 2

“Obeisance to you, goddesses with high qualities, to you, goddesses who are intent to punish, obeisance”.

Uganaa is a goddess of very high qualities whereas *Triginhatee* is a low type of goddess who keeps on inflicting sufferings. The examples for the former are the *saptamamaarikas* and for the latter are the village colloquial goddesses like *gangaaramaa*, etc.

Actually what it means is that both the benevolent and malevolent powers are parts of the same *Rudra*. Goddesses may stand for these powers—good and bad. These words may even be interpreted as referring to women of benevolent properties.

नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमः

Namo griseebhya gritsapatibhyascha vo namah. —3

"Obeisance to you who yield to temptations ; to you too who withstand temptations, obeisance".

Grasa : 'temptations'. 'yielding to pleasure-giving desires'.

There are those who yield to temptations and those that do not. By the inclusion of these two categories, all living entities have been covered. It may also be that *grasebhyah* stands for the 'senses' and the 'mind', which yield, whereas *grasapati* is the 'will' the *viज्ञाना*, which controls the mind and senses. This then will be an allusion to the same *Katha mantra* again, referred to earlier.

नमो व्रातेभ्यो व्रातपतिभ्यश्च नमः

Namo Vraatebhyo Vraatapatibhyascha vo namah. —4

"Obeisance to you, the crowds ; to you, too, who control the crowds, obeisance".

Vaata : *Vriyate its Vraatah* : 'gathered', 'collected together'.

नमो गणेश्यो गणपतिभ्यश्च नमः

Namo ganeshyogunapatibhyascha vo namah. —5

"Obeisance to you, *ganah*, to you too, the Lords of *ganah*, obeisance"

Ganah : a variety of celestial persons : *gana* is also 'crowd'.

नमो विरूपेश्यो विरूपारूपभ्यश्च नमः

Namo viraopeshyoviraaroopabhyaschcha vo namah. —6

"Obeisance to you who are ugly ; to you too, who have all forms of the world, obeisance".

Viroopa : 'ugly', 'unusual form'.

Sha has a third frontal eye which makes Him ugly. The word is applied to all ugly and deformed existences. Actually the third eye situated on the forehead is *jnaana netra*. Whereas the normal two eyes see the relative world of good and bad, the middle eye ignores this differential perception and sees only the Reality, the Absolute.

Visvaroopah : 'one whose form is the universe'. In this case it is applicable to the universal *Rudra* and then it would have been used as a singular-*Visvaroopaya*. Since the plural word is used, it should be interpreted as those 'who form all varieties of forms seen in the universe'. This then gives the idea of the *Purushasookta* : *Sahasraseersha purushah* : 'Thousands of heads for

this Being'. *Visham*, 'Universe', is the commencing word in *Vish-musahasranama*

नमो महद्भ्यः क्षुल्लहेभ्यश्च वो नमः

Namo mahadbhyah Kshullahēbhyaścha vo namaḥ. —7

"Obeisance to you, great personages ; to you, too, who are mean, obeisance".

¹ *Mahadbhyah* : 'Those great personages, who do not feel elated by possessing the eight powers or by whose deeds the Lord is pleased'. The other interpretation of a 'great man' is 'one who does not get agitated on others' account' and 'who does not agitate others'. This interpretation will be in consonance with *Yasman no vijate loka, lokaz nō divyate cha yaḥ*. (*Gita*).

Kshullahēbhyaḥ, 'those people who want to hurt others'.

Simpler meanings may be 'the great' and 'the mean'. The entire humanity is covered. 'To those who don't hurt others and to those who hurt others'.

नमो रथिभ्यो रथेभ्यश्च वो नमः

Namo rathibhyo arathebhyaścha vo namaḥ. —8

"Obeisance to you with chariots ; to you too, who have no chariots, obeisance".

Ratha : 'a chariot', 'a cart', a car', 'a conveyance'. *Rathebhyaḥ* : 'to those who own chariot's, *Arathebhyaḥ* : '*rathah jesham na sanī te arathaah* : 'those who have no chariots.'

Again all individuals are covered.

नमो रथेभ्य रथपतिभ्यश्च वो नमः

Namo rathebhya rathapatibhyaścha vo namaḥ ; 9

"Obeisance to you, the chariots, to you too, who are the masters of the chariots, obeisance."

Ratha - ramante atra iti rathah : 'enjoy in this,' hence *rathah*. Going back to the same allusion of the *Ratha*, our bodies are the *rathas*, because with the help of the bodies we (the *jeevas*) enjoy. '*Ratha*' is also thus the *Kshetra* where in the *Kshetrajna* sports (*Ratha* is a vehicle for enjoyment). '*Rathah*' includes the senses and the mind along with the physical body. *Rathin* is the owner.

When the life Principle and the natural body are together, enjoyment (or suffering) is possible. *Purshah raktesthoh! bhunkte visyabhuk avayah* says the *Gita*, *Rathas* are 'chariots' 'conveyances' 'cars' etc., and also 'the bodies' or 'the senses' in the *Vedaantic* sense.

With this interpretation we can rewrite the two *mantras* (8 & 9) thus : "Obeisance to the embodied *jeevas*, to those which are not embodied obeisance. Obeisance to the bodies and obeisance to the Lords thereof".

Ratha can be taken as 'sense organs' too. 'With the help of this, one enjoys' : *ramanti anena hi*. So one word '*ratha*' can be the 'body', the other word *ratha* can be the 'senses'. The *rathapati* will then be the 'will' the *Vijnana*.

But the very simplest interpretation alone was given because, here, there is only a normal worldly classification of beings.

नमः सेनाभ्यः सेनानिबन्धव यो नमः

Namassenaabhyassenaunibhyascha vo namah, —10

"Obeisance to you, the armies; to you, too, the Commanders of the armies, obeisance".

Sena : *inena, prabhuna, saha varate iti sena*: 'that which is with the king' 'an army'.

1. - *Sena* can *vedaantically* be the collection of senses and *senani* then is their master, *Vjanaan*, the will.

नमः कश्चित् भूयस्तु हस्ते भूयस्ते यो नमः

Namash kashatrubhyasangrahaetru bhyascha vo namah —11

"Obeisance to you who can even make us forget horses; to you too, who hold reigns, obeisance".

Actually it refers to horses and to those holding the reigns. But this will be a repetition of *asrebhyoanapashibhyascha vonamah* : (11-12) Thus *Kashatrubhyah* may be those who are like horses. In *tarka sastra* a horse is one which has horseaens.

नमः स्तम्भभ्यो रथकारेभ्यश्च यो नमः

Namastakshabhyo rathakarebhyascha vo namah —12

"Obeisance to you, carpenters; to you, too, who make chariots, obeisance".

नम कुलोत्तिभ्य कर्मारेभ्यश्च वो नम

Na nah Kul'utlebhyah karmarebhyascha vo namah —13

"Obaisance to you, potters, to you too blacksmiths, obeisance,"

नम पुच्छिहृदयेभ्यो निवादेभ्यश्च वो नम.

Namah puchshihradayebhyo nishadebhyascha vo namah —13

Obeisance to you who lul bird groups, to you, two, who fish obeisance

नम ह्यकुदभ्यो धन्वकुदभ्यश्च वो नम

Namaishukridbhyo dhannakridbhyascha vo namah —15

"Obaisance to you who make arrows to you too, who make bows, obeisance"

नमो मृगयुग्म इतिभ्यश्च वा नम

Namo mrigayugma itibhyascha vo namah —16

Obeisance to you, who do animal hunting; to you, too, who lead dogs obeisance "

नम इतिभ्य इतिभ्यश्च वो नम

Namassatibhyah itibhyascha vo namah —17

"Obaisance to you, dogs, to you too, who own dogs, obeisance"

Thus ends the fourth *anugala*

Fifth

Namaka Anuvaka

With the fourth section, was finished the *ubhayatanamaskara* usage—i.e. (*namah* at both ends). *Anyatanamaskara yajur mantras*, with *namah* only at the beginning, begin.

Also, so far there was *rah*, 'you', in each *mantra*. They were *pratyaksha mantras* "direct addresses to the Lord." From now on the *mantras* are indirect addresses to the Lord—*Paroksha mantras*.

नमो भवाय च रुद्राय च

Namo bhavaaya cha rudraaya cha

—I

"Obeisance to the Bhava and to the Rudra,"

Bhava : It is a very commonly used word for Siva and the word may be derived in several ways. *Bhoobhav* : 'to exist'. *Bhavati sarvam asmaakriti* : 'everything comes out of Him' : i.e. the creator. *Bhavati sarvam anena itih* 'everything exists because of Him' i.e. the sustainer. These remind one of the *Taittiriya mantra* : *jato vaa imaani bhootani jaayante, yena jayanti jeehanti, yat prajantybhutsamvisanti* "from whom all these beings are born, by whom all the born ones are sustained and into whom they enter on death". Out of these the first two are covered by the interpretations given above of *Bhava*. The third is covered by the next word : *Rudraaya cha*, 'the cataclysm'. He is the source, sustainer and the destination of all living entities.

Bhava is also *sarvaih bhajayte iti, bhava* : 'He is honoured by all' or 'He is meditated upon by every one'.

In the *Gita* the Lord says he is the *prabhava* (*Prabhavachasmi*. *Rudra* : This word was extensively annotated earlier.

नमः शर्वाय च वसुपतये च

Namassaraya cha vasupataye cha

—2

'Obeisance to the Destroyer and also to the Lord of beasts'

Sarvah *Srimaati paapam iti sarvah* 'destroys sin', hence *sarvah* *Srimaati avidyaam* 'destroys ignorance', hence *sarvah* *Srimaati ahamitaam* 'destroys I-ness' 'Destroys all evil tendencies' 'Destroys all internal mental agitations' In a simple way, *pralaye srinmaati jantaam* 'destroys all beings during the *pralaya* the Deluge'.

Pasupatih *Pasoochaam janaanaam patih* 'Lord of animals' the *jeevas* The man has to have the knowledge that he is him self the Rudra, the universal Those that dont have this special knowledge and believe that they are all individual 'I's are animals *Patih* is *raata*, 'the protector' *Rudra* gives them the real knowledge of the Universalness of Existence and protects them from bondage and cycles of births and deaths Hence, *Pasupatih*

नमो नीलग्रीवाय च शिखिग्रीवाय च

Namo neelagreevaya cha Shikhanthivaya cha—

3

'Obeisance to Him with the blue spot on neck and to Him with white neck',

Siva is very fair Hence his neck is fair *Siva* (White) *Kanthah* (neck) But on the centre there is a small blue spot *neelagreevah*

नमः कर्पादिते च व्युत्पलेशाय च

Namah karpadire cha vyutpalesaya cha

—4

'Obeisance to Him with matted hair, and to Him with close cut hair'

नमः सहस्रशलाय च शतशयने च

Namassahasraakshaaye cha shata-dhanane cha

—5

'Obeisance to Him with thousands of eyes, and, to Him with hundreds of bows'

Sahasraakshah : 'all the eyes are His'. *Sahasraaksha* *prishu* *ushah* *sahatraakshah* *sahasrapaat* : 'The Being has thousands of heads, eyes and legs' says *Purushasookta*. There is another interpretation for *Sahasraksha* : 'several eyes'. The body can perceive all over, be it touch or prick. It is as if several thousands of eyes were literally spread all over the body.

Satadhanvan : 'all who wear bows' are Rudras. Refer to *Sateshudhi* : 'hundreds of arrow-cases'.

नमो गिरिदाय च शिविषिष्ठाय च

Namogirisaya cha shivissithaya cha

—6

"Obeisance to Him on the hill and to Him who is Vishnu".

Girish : *Girau* 'on the hill' 'in the world' *Sate* . 'rests'. Mythologically, *Rudra*'s abode is *Moent Kailas* near *Manasarovar*. He rests on *Kailas*, therefore he is *Girisah*. Again he is in the 'word' i.e. the 'Vedas'. He is known through the *Upanishadic* words. Hence also *Girisah*.

Sipivishah : *Sipi* is ray. *Sipayah* *rasmayah*, *tehsu* *pratistihah* *Sipivishah* : 'present in the rays'—'the sun'. Again *yajnoai* *Vishnuh* *pasavassipih* . *Sipi* is an animal, present in it is the Lord, *Kshetragna* : *Kshet-ajnam* *chaapi* *maam* *viddhi* *sarva* *kshetreshu* *bhaa-* *rata* : 'know me to be the one *Kshetaayna* present in all the bodies' *Tatprishthaa* *ta* *deva* *anpravisat* . 'having created it, He entered it'. He who enters everything is *Vishnu* . *Vasat* *sarvam* *iti* *vishnuh* . He being the supporter of all created entities is in all of them.

नमो मीरुदुष्टमाय चैवपते च

Namo meerdhustamaaya cha ishimate cha

7

"Obeisance to Him who shows all fulfillments, and, to Him with arrows".

He is the fulfiller of all our desires. *Poornah* *poorayitaa* : 'He is everything and he fills our actions to success' says *Vish-nusahasranama*. One puts in an effort and one gets the desired result. That which connects an action to its result, putting the same figuratively, that which leads actions to success, Or, that which crowns the action with success is He. He is thus a *meerdhustama*

Fifth Namaka—Anuvaka

51

His tools for this purpose are his arrows He is *ishumaan*
(*ishu* arrow)

नमो ह्रस्वाय च वामनाय च

Namohrasnaya cha vaamaraaya cha —8

'Obeisance to Him who is short, and, to Him who is dwarf'

नमो बृहते च वर्योमते च

Namo brikate cha varsheeyase cha —9

'Obeisance to Him who is physically large, and, to Him who shows good results'.

Brikate 'large—He is larger than the largest—*mahato mah*
eejan *Varsheeyase*—'He who rains good results'

नमो वृद्धाय च समुद्धाय च

Namo Vriddhaaya cha samurdhigane cha —10

'Obeisance to Him who is oldest, and, to Him who is praised'

Vriddhah He is older than the oldest because He was existent even before creation See *agrayaaya cha Samurdhigane cha* 'Praised by vedas', 'Praised by people', 'He who makes his devotees great'.

नमो अग्रिणाय च प्रथमाय च

Namo agrinaaya cha prathamaaya cha —11

Obeisance to Him who existed before, and to Him who was the first'

Agriyah *Tadeva saumya idam agra aseei* 'That alone, dear one, existed before (creation)' He was present earlier *agre* Creation occurred later Hence *agrayah*

'*Prathamah* 'First', 'Most important', 'Leader', 'Fundamental He is fundamental in all existence 'Pr mordial', 'Most undifferentiated

नम आसवे चाग्रिणाय च

Nama asave chaagrinaaya cha —12

"Obeisance to Him who is *fast*, and, to Him who moves all the time".

Aasu : 'fast', 'He is here and at the same time there'; 'faster than the fastest'. This is indicated in the *Isa's* classical stanza. 'Taddoore, Tadantike' : 'He is far and at the same time close'. 'He moves without physically moving'. *Tadejati tannajati*

नमः सौमित्राय च सौम्याय च

Namasteeghrhya cha Seebhyaayh cha —13

"Obeisance to Him who is fastest, and, to Him who is in the running water".

Seebhya : *Seebha* is 'flowing water', *seebhya* is what all is contained in the running water—the water, the air-bubbles, the fish, the insects, the leaves and the flowing dust etc.

From now on, one gets several newly coined words ending in 'ya' indicating 'all the contents, living and non-living objects'. The next two *mantras* illustrate this.

नमः स्रम्याय चावसम्याय च

Nama sarmyaaya chaavasanyaya cha —14

"Obeisance to Him who is the content of the wave, and, to Him who is the content of the still water"

नमः द्योतस्य च द्वीप्याय च

Namassrotasyaya cha deepyaaya cha —15

"Obeisance to Him contained in flowing water, and, to Him contained in the islands".

Sixth

Namaka Anuvaka

नमो ज्येष्ठाय च कनिष्ठाय च

Namo jyeshtaaya cha kanishthaaya cha —1

'Obeisance to him who is the eldest, and, to Him who is the youngest'

It applies in the family, in the society, and elsewhere *Jyeshtaaya* can also be one who is 'most prominent', but coupled with *Kanishthaaya cha*, the word can only mean 'eldest'.

नम पूरुजाय चापरजाय च

Namah poorajaya cha aparajaya cha —2

'Obeisance to Him born earlier, and, to Him born later"

Pooraja and *aparaja* are sometimes explained as existent before creation and after destruction. The *Katha* says *jadereha tadeva mutra, jadamutra tadereha* 'Whatever is here was there and whatever was there is here'. But the suffix '*ja*' would suggest some thing 'born'. Hence the fair interpretation is 'earlier-born' and 'later born'.

नमो मध्यमाय चापगल्भाय च

Namo madhyamaaya cha apagalbhaya cha —3

'Obeisance to Him born in between, and, to Him, the innocent child'.

'First born' and 'last born' were covered in the earlier mantra. Now the middle borns are also covered.

Apagalbhaya for 'the innocent child'.

नमो जघन्याय च बुधिन्याय च

Namo jaghamjaya cha budhinyaya cha —4

'Obeisance to Him born from between the thighs,
and, to Him born from the roots'

Again the usage of suffix *ja* is coming *Budhinyaya* will include
'all plants coming from roots'

नमो सोभ्याय च प्रतिशर्याय च

Namassobhaya cha pratisharyaya cha —5

'Obeisance to Him suffering from merit and sin,
and to Him who wears a vow bracelet in the functions

Sobhya — *Ublabhyam punyapaabhasam Saha yataie na sobhah Tatra blamah Sobhyah* 'one who stays in the world of merit and demerit a human being, one who is contained in it is *Sobhya*

Pratisharya 'Pratishara' is a vow bracelet worn at commencement of religious functions—*Kankana* One who wears it, and, that which is contained in that one

नमो याम्याय च क्षेम्याय च

Namo yaamyaya cha kshemyaya cha —6

'Obeisance to Him who is the content of *yama*
the god of Death and to Him contained in the welfare

Yaamyaya *yama* is the God of Death *Yaamyaya* the total content of that *yama* It may be that all the physiopathological processes leading to cessation of life are included in this word *yaamaya*

Kshemyaya *Kshema* is 'true welfare, 'true protection' It also stands for *antaryajna* which indeed is the only true protection and which alone leads to *abhyaya*, 'fearlessness' *Kshemyaya* is the content of that true protection of that knowledge of Self *Rudra* is the content of true knowledge *Jnanam, jneyam* and *jnanam jani* Knowing that which is being known and that which is attained by Knowledge What is attained by Self knowledge is knowledge itself which is also the self Hence *Kshemyaya*

नम उर्वराय च खलयाय च

Nama urvāraya cha khalāyaya cha

—7

'Obeisance to Him, the contents of the fields full of crops and to Him contained in the pounding site'

Urvāya Urvāra is the 'field full of crops'. *Urvāya* is the content of it—not merely the plants, not merely the grain. But also the manured site, weeds, water etc.

Khalāya Khala is the 'pounding site', where the grain is pounded out of the harvested crop. *Khalāya* is whatever is contained therein—the grain, the hay, the bulls, the workers, the earth etc.

नम श्लोक्याय च अवासान्याय च

Namasslokyāyaya cha avasānyāyaya cha

—8

Slokyā Sloka is a 'sanskrit verse', a 'Vedic hymn'. All *vedic* hymns describe Him. He is the content of these *slokas*, hence *slokyā*.

Avasānyā avasāna is 'the end', 'the conclusion'. The word stands for the content of all *Upanishads*. *Avasānyā* is He who is the content of all *Upanishads*. The true concept of the Divine Entity is exhaustively given in the *Upanishads*. *Lalitha* is described as *Sarvopaniṣad udgusthā* : 'extolled in all the *Upanishads*'. The content of the conclusion is thus the Divine itself.

नमो वन्याय च कक्षाय च

Namo vanyāyaya cha kakṣāyaya cha

—9

'Obeisance to Him contained in the words, and, to Him in the plants without stems'.

Kakṣā is any plant without trunk. Creepers, shrubs etc.

Vanyā—not merely the 'trees' but 'all that is contained in the woods'. *Vana* is also 'water'—*vanyā* then being 'all that is contained in the water'.

नम शब्दाय च प्रतिशब्दाय च

Namassrāṇāyaya cha pratishrāṇāyaya cha

—10

'Obeisance to Him contained in the sound, and, to Him contained in the echo'.

Out of all sensory functions, hearing is next only to seeing—*drisya srooyatepi va*. In *vedaanta* it stands for all receptive functions. But here *śraa* and *pratiśraa* do not stand for them. Literal meanings 'sound' and its 'echo', not the *vedaantic* meaning of meaning of sensory perceptions, should be taken.

नमः आसु हेयाया च आसुराया च

Nama asu heyaaya cha asuraaya cha —11

"Obeisance to Him in the fast moving armies, and, to Him in the cavalry units."

नमः दूराय चावभिन्दते च

Namasooraya cha avabhindate cha —12

"Obeisance to Him, the hero, and, to Him, the killer of the enemy members".

नमो वर्मिणे च वरुधिने च

Namo varmine cha Varudhine cha —13

"Obeisance to Him with armour, and, to Him with a good house".

नमो विहिमने च कवचिने च

Namo bhimane cha kavachine cha —14

"Obeisance to Him with head-armour, and, to Him with body armour".

नमः श्रुताय च श्रुतसेनाय च

Namassritaaya cha sritasenaaya cha —15

"Obeisance to Him who is well renowned, and, to Him whose armies are renowned."

Śrīrah : 'well-heard', 'widely-heard', 'heard in the *Vedas*, Each piece in the *Vedas* is called a *sriti*.

Seventh

Namaka-Annuvaaka

नमो दुन्दुभ्याय चाहान्याय च

Namo dundubhyaya cha ahananyaya cha —1

Obeisance to Him contained in the drum and to Him contained in the drum beating stick

The mechanism of sound production from drum is included as the *Rudra* the drum and the stick are also *Rudras*

Ahananah ahanjete anena iti beaten with this' '*Aahananya*
'all that is contained in that stick

नमो धृष्टिनाय च प्रमृशाय

Namo dhrishnave cha pramrisaya cha —2

'Obeisance to Him who does not flee from a battle and to Him who spies'

Pramrisaya One who searches extensively for information a spy or one who earnestly searches a sincere seeker

Dhrishnave One who is competent to protect the Lord or 'one who is excessively courageous', most capable of protecting the seekers'

Another translation is—

'Obeisance to to the Protector and to the seeker

नमो दूताय च प्रहिताय च

Namo doo aya cha prahitaya cha —3

'Obeisance to Him the informant and to Him who is the messenger

Dataaya One who collects information for the king'

Prahutaaya One who is sent as a messenger by the king
'a messenger'

नमो निषङ्गिणे चैशुविषते च

Namo nishangine cha aishuvishate cha —4

'Obeisance to Him with the sword, and to him with the arrow case'

नमस्तीक्ष्णशरे चायुधिने च

Namasteekshnashare cha ayudhine cha —5

'Obeisance to Him with a sharp arrow, and, to Him with a weapon

All these are meant as normally meaning colloquial words. But special interpretation can be placed over them. All *Rudra's* weapons are meant for the annihilation of the ego (I ness) and the internal evil tendencies (*antassa ra ah*). But taking the general trend in these sections, only ordinary people are meant here, for the *Ris* means to say that all ordinary and even man-beings are *Rudras*. There is no objection here on the ground of reputation

नम इवायुधाय च शुभ्रशरे च

Namassvayudhaaya cha sudhanshane cha —6

Obeisance to Him with an auspicious weapon (*Trisool*), and, to him with an auspicious bow (*Pinaaka*)'

नमः स्रष्ट्याय च पथ्याय च

Namassrityaya cha pathyaa cha —7

'Obeisance, to Him using the foot path and, to Him using high roads. *Sritya* and *pathya* are people using the foot path and the high road respectively

नमः काट्याय च नैर्ऋत्याय च

Namah kaatyaya cha neeryaya cha —8

'Obeisance to Him in the brooks and, to Him in the hill streams .

Kaatya : 'Those in the brooks with little water-flow.'

Nreenpya 'Those in the hillstreams with rapidly flowing water.' *Kata* is also 'woman's buttock'.

नमः सूद्याय च सरस्याय च

Namassoodyaaya cha Sarasyaaya cha : —9

"Obeisance to Him contained in the mire, and, to Him contained in the lake".

Sooda is 'mire,' marshy areas as per Sayana. *Sooda* is 'dhal,' and a 'cook'. Literally *Sooda hushyaam* : 'anything that hurts'. When used as 'dhal' and 'cook', it stands for those that destroy the hunger.

नमो नाद्याय च वैशन्त्याय च

Namo naadyaya cha vaisantaya cha : —01

"Obeisance to Him contained in the river, and, to Him contained in the tank".

Vaisanta is a tank, much smaller in size than *saras*, a lake

नमः कूप्याय चावत्याय च

Namahi koopaya chaavatyaa cha : —11

"Obeisance to Him contained in the well, and, to Him contained in the low-lying land".

Koopa is well and *avata* is low-lying area.

Atāṣas are openings in the earth in which snakes etc. hide. *Avati sarpadikam iti avatah Aavatya* are things contained in these openings—*Avata* is 'low-lying land' as per Sayana.

नमो वर्ष्याय चावर्ष्याय च

Namo varshaya chaavarshayaaya cha : — 2

"Obeisance to Him contained in the water coming as rain, and, to Him contained in the water coming from sources other than rain".

This type of dividing 'rain' and 'other-than rain' by using the prefix 'a' covers the entire water content of the Universe.

Varsha 'rain', 'country', 'year' *Varshya*. 'Things contained in any of these'.

नमो मेघाय च विद्युताय च

Namy meghaaya cha vidyutaaya cha : —13

"Obeisance to Him contained in the cloud, and, to Him contained the lighting".

Megha ; *mahati iti meghah*, *mihā sanchane* 'showers' -hence a 'cloud'.

नम इन्द्रियाय चातप्याय च

Nama eedhriyaaya chaatapyaya cha : —14

"Obeisance to Him contained in the clear cloud, and, to Him contained in the rain during the sun".

Aatapa is sunlight and *aatapyaya* is really 'anything contained in the sunlight', but it has been explained as the rain with sun on follow ing *Sayana Madhavaachaarya*.

नमो वातयाय च रश्मियाय च

Natno vaatyaaya cha reshmiyaaya cha : —15

"Obeisance to Him contained in the wind, and, to Him contained in the fierce downpour causing the, Deluge". *Vaata* : 'wind,' *vaatl* : 'breezes'

Reshmi : *Rishyanti bhutaani-atra* 'the created entities are ruined therein', 'the deluge'.

नमो वास्तव्याय च वास्तुधाय च

Num vaas tavyaya cha vastauphaaya cha . —16

"Obeisance to Him in the Truth, and, to Him contained in the building site".

Eighth

Namaka—Anuvakta

This is the most important section because the Central Mantra of the Yajurveda forms the eleventh *mantra* of this *anuvaka*

नम सोमाय च रुद्राय च

Nmiassonaaya cha rudraaya cha

—1

Obeisance to Him, with consort *Uma* and to Him, the *Rudra* .

Soma *Soote amritam* *am* gives nectar—heste *Soma* applied to moon or, to *Rudra* who is present in the *Somayaga* *Sajana* interprets *soma* as *sahauna* 'with *Uma*, the consort of *Sia*' *Somaaya* for the *Rudra* along with the consort *Uma* or who grants nectar or immortality (*soote amritam*) A knowledge of the Absolute *Rudra* gives one the *amritam* or the Immortality

Rudra This word was extensively explained earlier in the introduction

नमस्ताम्राय चारुद्राय च

Namastamraaya chaarudraaya cha

—2

'Obeisance to Him who is coppery red and, to Him who is bright red "

Tamra is coppery red The rising sun and the setting sun *Tamra* is also *rajas Raaga* 'attachment' *Tamra* here then is either the 'rising sun', or setting sun' or 'the very active' or the 'very affectionate B-ing'

Aruna 'bright red Either it is applicable to sun or to the *Rajasic* state clearing up (Refer to the notes under I—7 *asau jastamro aruna uta babhrssunangalah*) Ehere is in this set an evolution of the self unto the Universal *Rudra* *Ijarti* (attains goes)

all arunan (jarti maaasam goes to the mind, very pleasant Thus *Arunah* is 'one who is very pleasing'

नमः सङ्गाय च पशुपतये च

Namassangaaya cha pasupataye cha —3

'Obeisance to Him the giver of happiness and to Him, the Lord of beasts'

Sanga Sam Sukham gamayati 'makes one attain happiness'
Pasupathi is 'one who is the saviour of all of us, animals, stuck with 'ego', the 'I-ness'

नम उग्राय च भीमाय च

Nama ugraaya cha bheemaaaya cha —3

'Obeisance to Him, who is full of wrath and to Him who is fierce

Ugra Raudrant the Ugram 'full of wrath' He is full of wrath and punishes evil doers, He punishes all ego struck arrogant people He punishes the ego since mercilessly

Bheema Bibhete asmat iti —5

Bheemah frightened of Him hence *Bheema* The *Rudra* with all His weapons wandering in the cemeteries is a very frightening sight Mythologically *Rudra* is full of *raudram*—ferociousness

The physical and mental diseases are frightened of Him They flee Hence He is *ugra* and *Bheema* All *taamasic* and *raajasic* temptations flee away when He rises in the bosom

The *Katha* mantra says *Bluishaa asmaat ud'au* the sun *Soorjah* perhaps this give better interpretation out of fear of Him the sun rises All elements function under His Command out of fear for Him as it were

नमो अग्नेऽदधाय च दूरेऽदधाय च

Namo agnē'adhaaya cha doore'adhaaya cha —5

'Obeisance to Him, the killing in front, and to Him the Killing at distance'.

Namaka—Arunaka

—63

Vadha is 'killing'—not the killer. *Agrevadha* means 'direct, killing' as by sword or a bow or a gun. *Doorevadha* is 'indirect killing' as by disease famine, adverse environments. Wherever 'killing' occurs either by a weapon or by a disease it is Rudra. *Mṛtyu*, from *mṛjate*, is dying. This is also *Rudra*—as witnessed at the end of the eleventh *namaka* : *mṛtyave nahaa* - 'offering to Death, the Rudra,

As is mentioned in the introduction, the *Rudra* more specifically stands for nemesis in a very narrow sense as much as *Brahma* is the creator and *Vishnu* the sustainer.

Sayana as well as *Bhatta Bhaskara* interpret *vadha* as the killer. This is not correct as killers are coming in the next mantra.

नमो हन्त्रे च हनेयसे च

Namo hantre cha haneeyase cha

—6

"Obeisance to Him who kills and to, Him who kills in large numbers".

Hantre : 'for the killer' The real killer is not the so called murderer or the disease. The real killer is the Divine Itself. *Krishna* says in the Gita : 'Indeed all these were killed much earlier by me': *majāñīte nihataah poorāṃ eva*.

Haneeyase : killing widely.

The difference is thus whereas the first word indicates individual deaths, the second indicates death of a crowd of beings—as in war, pestilence, famine, or earthquake. In both these types the killer is the *Rudra* Himself.

नमो वृक्षेभ्यो हरिकेशेभ्यः

Namo Vṛkṣeḥbhyo harikeseḥbhyah

—7

"Obeisance to the trees with green leaves"

Vṛkṣah : *Vṛkṣi* + *ate*, *chidyate*, *iti Vṛkṣah* : 'liable to perish' *Vṛkṣa* may thus mean a 'tree' or the 'world of objects'. The world of pleasure and pain. It is a classical way to describe *samsāra*, the world, as an *asvattha* tree. Ultimately this world perishes—hence the entire world of objects, beings, pleasures and sufferings is also *Vṛkṣa*. The Universe does not perish, being

the very Lord, it is the world of beings and objects as we see at a given time that perishes. (Refer to notes on II—II : *namo Vri-kshebhya harikesbhya*)

This and the following mantra have reference to only one word.

नमस्ताराय

Namastaraaya

—8

"Obeisance to Him, the Saviour"

Taaraa : *taarayati* its *taaraah* *taarakah* ; 'takes one across the ocean of *samsaara*,' floats one across to the other shore'. *Mantras* are *taarakas*. They help us to cross our ocean of troubles, the ocean of Ego.

Taaraa is also absolute blemishlessness, absolute purity of a pearl, *mukta suddha*.

"Obeisance to Him, who is absolutely blemishless "

नमस्तम्बे च मयोम्बे च

Namassambhave cha mayobhave cha

—9

"Obeisance to Him, the source of happiness here, and to Him, maker of happiness there.

Sambhavaah : *Sam*, *Sukham bhavati asmaad* happiness comes out of Him—*Siva*, 'Brahma and Vishnu, *Sambhur brahama tritochane* (*Antara*). *Vishnaaapi Sambhusabudh* (*Chandra*) *Rudra* is also used in place of *vishnu*. *Mayobhavaah* : *Mayah bhavati asmaaditi* . *Mayah* is also happiness. (*Mayati gacchati* flees) *Mayah* is 'other world' happiness' and *sam* is this world's happiness.

नम संकराय च मयस्कराय च

Namassankaraaya cha mayaskaraaya cha

—10

"Obeisance to Him the maker of happiness and to Him the maker of mental happiness".

नम. शिवाय च शिवतराय च

Namassivaaya cha sivataraya cha

—11

Eight Namaka—Anuakaka

63

"Obeisance to Him : the Pure state of Consciousness and to Him more auspicious than that."

Om N amassivaa ya This is the cardinal mantra of supreme importance, and is known as the *Panchakshari*, five lettered one, *Na Ma ssi va a ya Siva* : This word has a profound depth of meaning. It does not merely indicate Lord Siva. It is essentially a state of Joy filled with disturbance-less consciousness. Two sets of interpretations are possible and are given below :

I. (1) *Saanyati manah asmin iti* : 'The mind dissolves in Him, this state'.

(2) *Saanyanti paapaani asmitam* : 'The agitations (sins), disappear in Him, this state.'

(3) *Saanyanti dukkhaani* : 'the tribulations-mental agitations quieten in Him, or, in this state.

It is not necessary to interpret *Siva* as a Lord, or Man or a woman. *Siva* is really a state called in *Vedaanta* as the *Tureeya*, the the Ultimate, where the conception in terms of subject, object, verb called *Triputi*, disappear. In the ordinary world there is a doer, doing and a deed. This is the relative state of beings in the world. In the *Tureeya* state—neither subject, nor object, nor action exist, there is only one mass of Consciousness—*Prajnaana ghana*—which is characterized by joy—*Aanaanda* experience. In this *Aananda* of the Ultimate state, Sublime Consciousness, all relative perceptions causing pain and pleasure disappear. Only an absolute experience of joy persists. There is no mind or its perceptions in this state. Thus there are no agitations, This is the state of Peace.

(4) *Saanyati ahantaa asmin iti* : the I—sense dissolves in this state of object-less cognition of the *tureeya*, ultimate, state.

II. (1) *Serate Sajjanamanasni asmin iti* : 'the minds of the good people rest in this state of Peace

(2) *Sajjanamanasya serate iti* : He rests in the mind of good people.

Sivam Kalyaanam—auspiciousness.

Tadyogaadnu : 'being associated with auspiciousness—Hence *Siva* : *Siva* is auspiciousness itself.

Reading all these interpretations one should conceive *Rudra* or *Siva* as the state of sublime pure Consciousness wherein there is untainted Bliss. *Siva* is auspicious without any taint of misery. This is the state described During meditation one attains this state.

Sajani Snam Sundaram are the three 'attributes' of the really attributeless state of the Divine Existence

Snatarah 'more than *sna*, in other words the very highest. It is something like better than the best. This type of giving better than the best is illustrated again in *Poornam cha me poornataram cha me* everything. The *Gita* says *jam labdhvā cha aparam laabham manjate naadhikam tatuh* having attained that state no other state is considered happier thereafter. This is the real *satata* more than auspicious state

नमस्तोर्याय च कूल्याय च

Namasteerth)aya cha koolyaya cha —12

Obeisance to Him present in the sacred places and
and to Him present in the shores'

नम पाप्याय वाद्याय च

Namah paar)aya cha vaaraaya cha —13

'Obeisance to Him on that bank and to him on
this bank"

नम प्रतरणाय चोत्तरणाय च

Namah prataranaaya chottatnaaya cha —14

Obeisance to Him the means for getting rid of
sins and to Him the means for total Release

Pratarana and *uttarana* must be the two destinations indicated in the *Gita* as the *Dakshina maarga* and *uttararamaarga*. By the former one goes to better places and gets better worlds. By the latter one gets a total release from birth death cycle. The former means are *mantrajapa*, *yaaga* and good deeds. They are indicated by the word *pratarana* where as the knowledge of the Self comprises means for the latter *uttarana*.

नम शतार्याय चालाद्याय च

Namah a sharyaya chaaladyaya cha —15

'Obeisance to Him getting into rebirths and to
Him urging the born once to action

Aalada is *jeeva*, the embodied soul. *Aalada* is also heaven
Aaladya is pertaining to *jeeva* or pertaining to heaven

नमः शशप्याय च फेन्याय च

Namastashpyaya cha phenyaya cha —16

“Obeisance to Him present in the sacred Kusa
grass on the river banks and to Him contained in the
froth of the ripples in the river.”

नमः सिक्त्वाय च प्रवाहाय च

Namassikatyaaya cha pravaahaya cha —17

“Obeisance to Him in the sands and to Him in the
running water”.

Ninth

Namaka—Anuvaka

नम इरिष्याय च प्रपथ्याय च

Nanta iripyaaya cha prapathyaya cha — 1

“Obeisance to Him present on the barren land and to Him present on the path resorted to frequently

नम किड तिलाय च शयनाय च

Namah kigisilaaya cha, Ashayanaaya cha — 2

‘Obeisance to Him in the pebble coveredland and, to Him in the residential areas’

नम कपरिने च पुस्ततये च

Namah kapardine cha pulastaye cha — 3

‘Obeisance to Him with matted hair and to Him ever present (before seekers)’

Pulastu ‘Ever benevolent, ever present before the seekers’
Of course He is present everywhere but only those who seek Him actually see Him

नमो गोष्ठयाय च गृहाय च

Namo goshtyaaya cha grhyaaya cha — 4

‘Obeisance to Him present in the cowherds and to Him present in the houses

नमस्तत्प्याय च गेहाय च

Namasta lpyaya cha gehayaaya cha — 5

"Obeisance to Him present in the bed, and, to Him in a multistoreyed building".

नम काट्याय च महरेट्याय च

Namah Kaatyaya cha mahareshtaya cha : —6

"Obeisance to Him in thorny shrubs, and, to Him in the caves".

नमोः ह्रदयाय च निषेप्याय च

Namo hradyaya cha nhesipyaya cha : —7

"Obeisance to Him in the deep ponds, and, to Him in the snow-water".

नम पद्मसाय च राज्याय च

Namah padm-saya cha rajasya cha : —8

"Obeisance to Him in the fine dust, and; to Him in the coarse-dust".

नम शुष्क्याय च हरिण्याय च

Namassushkyaya cha harunya cha : —9

"Obeisance to Him in the dried wood, and, to Him in the green wood".

नमो लोप्याय चोलप्याय च

Namo lopya cha cholaphya cha —10

"Obeisance to Him present in the grass-less lands, and, to Him present in the grass". Ulapa is grass.

नम ऊर्ण्याय च सूर्ण्याय च

Nama urya cha soornya cha : —11

"Obeisance to Him present in the earth, and, to Him present in the hollow idols".

Urvī is earth

Soormi Sayana says it is *su urini* 'one with good waves'
Bhāṭṭa Bhāṣkara explains *soormi* 'as 'a hollow idol'.

नमः पर्वतीय च पर्वतश्रृंगाय च

Namah paryatya cha parnasadyaa) a cha —12

"Obeisance to Him present in the green leaves and
to Him present in the heaves of dry leaves".

Parnasad, a 'heap of leaves'

नमोऽपगुरमणाय चाभिघ्नते च

Namopaguramaṇaa) a chaabhighnatē cha —13

"Obeisance to Him with weapons in hands, and,
to Him actually striking"

नमः आक्खिदते च प्रक्खिदते च

Namaa akkhidate cha prakhidate cha . —14

'Obeisance to Him who troubles, and, to Him who
torments".

Akha, Keda to 'trouble'. *Prakhidate cha* is to 'one who
excessively torments'.

नमो यः किरिकेभ्यो देवानां हृदयेभ्यः

Namo yah kirikebhya devaanaagm hridayebhya cha —15

"Obeisance to You, the distributors of Grace, to
and You, the very hearts of Gods"

Kirikebhyaḥ 'To those who distribute'

Yah 'You' *Rudras*, This and the succeeding four mantras
are direct addresses to the *Rudra Pratyakshamantras*

नमो विषीक्षणेभ्यः

Namo vikṣeṇakebhya ha —16

Ninth Namaka—Anuṣṭup

‘Obeisance to you who do not perish’,

Ksheena ‘to decay’ *Viksh-enz* ‘not decaying’ (*Vina Ksheena*) *Rudras* are perishable only as far as the body-complexes are concerned *Jeetas* are non perishable *Jeetas*, the embodied selves are several as we see, though all these together are the one and only one Self. Hence the plural usage - for *Rudras* *Rudra* used in singular number applies to the Self and used in plural, applies to all the manifestations of the same

नमो विचित्रकेश्य

Namo vichitrakeshyah

—17

‘Obeisance to you who judge and bestow’

Vichitranti They judge and bestow’

नम आनिरुद्धेभ्य

Nama anirudha ebhyah

—18

Obeisance to you who totally remit sins’

Anirudhaebhyah is ‘to those who remit sin’ (*Sajana*) and also (to those who hunt only to meet the ends of justice’, as the hang man of the king (*Bhatta Bhaskara*))

नम आनिरुद्धेभ्य

Nama anirudhaebhyah

—19

‘Obeisance to you the physical forms’

Anirudhaebhyah, ‘To those who manifest physically’ ‘to those who manifest everywhere’, ‘to those who punish’

Tenth

Namaka-Anuvaaka

द्रापे मन्वसस्पते ददिदन्वोतलोहित ।

एषा पुदयास मेया यथूतां मा भेश्शरो यो एषा कि चनाममत ।

Draape anjha saspte daridranneela lohita eshaam purushaanaam eshaam pashoonam maabhermaaromoeshaam kincha naamaamata

—1

"You, who give bad states to sinners, you, a real pauper, and who are bluish at the neck but fair elsewhere, do not scare those, our men, and those, our cattle. Let none of them perish or suffer"

Drape 'O giver of troubles to sinners He punishes the sinners to put them on tight lines Actually he punishes sins, the evil tendencies *Drape* also can mean 'O, armoured one' *drapi* being an armour

Maabheh 'dont scare them'

Maarah 'Let them not suffer'

Maanaamamata 'let them not be afflicted'

या ते रुद्र शिवा तनूशिवा विश्वाहभेषजो ।

शिवा रुद्रस्य भेषजो तथा नो मृद जीवसे ।

Yaate rudra siva tanooosiva vishvaahabheshaji, sivaarudrasya bleshajee tayaano mrida jeevase

—2

"O Rudra, whichever there is Thy Form Auspicious, because it is the universal, and, it is the daily medicine (for poverty and disease), it is auspicious also

because it is through that very form that You bless us for longevity*.

Visaahabheshajee 'Universal and daily remedy for daily problems of desires and frustrations and of diseases and deprivations'

Rudrasya bheshaj 'the remedy which destroys the ego', 'the ego destroying remedy of Rudra'

इमां रुद्राय तवसे कर्षाहिने क्षयद्वीराय प्रभरामहे मतिम् ।

यया न शयसद् द्विपदे चतुस्पदे विश्व पुष्ट समे प्रसिम् सतातुरम् ।

Imaam rudraaya tavase kapardine kshayadiveeraaya prabharaamhe matim yathaarassamasad dvispade chatushpade visiam pushtam graame asminnaaturam

—3

yathaa as, *Sam* happiness, *asat* occurs *nah* to our, *dvispade* men and women, and, *chatushpade* cattle, and, as *pushtam* abundance, and *anaaturam* freedom from calamities *asat* occur, *asmin* in this, *graame* village, *prabharaamhe* we direct *imaam* this, *matim* 'thought, to, *tavase* capable, *rudraaya* Rudra, *kapardine* : who has matted hair, and *kshayadiveeraaya* whose enemies are weakened

"We praise with (our) minds the Rudra, who is most proficient in protecting, whose hair is matted and whose enemies are already neutralised, so that our men, women and cattle get happiness and our village is blessed with plenty and freedom from calamities"

Rudraadhyaayee *vasedyatra graame* *vaa ragarepi* *vaa*, *na tatra kshutipoasadyah* *durbbhikhaayaadyo* *pi cha* 'Where anyone recites *Rudraadhyaaya*, be it in a village or town, there, neither hunger, thirst pestilence nor epidemics afflict

मृदा नो क्रोत नो मयस्त्वपि क्षयद्वीराय नमता विधेम ते ।

यद्यप्य च योश्च मन्त्रादये पिता तदस्याम तव रक्ष प्रणीतो ।

Mridaano rudro tano mayastvadni kshayadiveeraaya nama sas vidhema te yaccham cha yascha manuraayaje pitaata dasyaama tava rudra praneetau

—4

Rudra, O Rudra, *mrida* grant happiness here, *nah* to us, *ua* also, *kridati* make us *majah* happy after our death

Namasaa vidhema : offer our obeisance, *te* : to you, *kshayadveeraya* : with decimated enemies, *yat* : whatever little, *Sam* : happiness, *cha* : and, *yascha* : freedom from suffering, *pitaa* : the creator, *aya* : gave (us), *tat* : that *asyaamah* : we get, *tava* : in your, *praneetau* : affection (to us), *rudra* : O Rudra.

"O Rudra, bless us here with happiness; grant us happiness there. We bow to you who have decimated your enemies. Whatever little happiness and freedom from suffering the creator gave us, it is in the from of your affection (to us), O Rudra".

Mayah : 'happiness after death'.

मा नो महान्तमुत मा नो अर्भकं मा न उक्षेत्तमुत मा न उक्षितम् ।
मा मोक्षयतीः वितरं मोत मातरं प्रिया मा नस्तनुषः रुदरीरिवः ।

Maano mahantamuta mano arbhakam, maana ukshantam
uta maana ukshitam; maano avadheeh pitaram mota
maataram priyaamaanastanavo rudarcerishah. —5

Rudra, maanavadheeh : dont destroy, *nah* : our, *mahaantam* : leader, *uta* : also, *nah* : our *arbhakam*, infant *maa* . dont (destroy), *nah* our, *ukshantam* : the inseminator, *maa* : dont (destroy) our, *ukshitam* : the foetus, *maa*, dont (destroy), our, *pitaram* . father, *mota* : nor even, *maataram* : our mother, *maa* : dont destroy, *nah* our, *priya* : dear, *tanayah* : bodies.

"Rudra, do not destroy our eldest member, nor our infant; neither our inseminator, nor our foetus; neither our father nor our mother. Do not destroy our bodies, so dear to us".

Ukshantam 'One who inseminates the women', 'one who impregnates the women'.

मा नस्तोके तनये मा न मायुषि मा नो गोषु मा नो अश्वेषु रीरिवः ।
वीरान्मा नो रुद्र भामितोऽवधोर्हृद्विष्यन्तो नमता विधेय ते ।

Maanastoke tanaye mannaayushi maana goshu maano
asreshu reerishah. Vecraam maano rudra bhaanito avadh-
cer havishmanto namasaa vidhema te. —6

Rudra, maareerishah : do not hurt, *nah* : our, *toke* : child, and, *tanaye* : son, *nah* : our, *aayushi* : longevity, *nah* : our, *goshu* : cattle, *nah* : our, *arieshu* : horses. *Bhaamitah* : even dishonoured. *Maareerishah* : do not harm, *nah* : our, *teeraan* : heroes, *Te* : to you, we, *havishmantah* : with offerings in hands, *namasam idhema* : bow.

"O Rudra, do not harm our child, our son, our longevity, our cattle and our horses. Even if you are disrespected (out of ignorance), do not harm our servants. We bow before you with offering in hands".

प्रारते गोघ्न उत पूरुषघ्ने क्षयदीराय सुमनस्मे ते अस्तु ।
रक्षा च नो अस्मि च देव इत्या च नः क्षम्यन्त्यद्विषर्हा ।

*Araatte goghna uta poorushaghne Kshayadveeraaya
sumnama ste astu, Rakshaa cha no adhi cha deva broohya-
thaah cha nah sarma yacchadivibarhaah* : — 7

Astu : let it be, *arant* : kept faraway, *deva* : O Lord, *Goghna* : killer of cattle, *uta* : also, *poorushaghne* : killer of human beings, and *Kshayadveeraaya* : Vanquisher of foes, *te* : your (form), *astu* : let, *te* : your, *sumnamah* : soft (form), *asme* : in us, *rakshaa* : protect, *nah* : us, *adibroohyathaah* : speak angrily, *nah* : of us, *atha-cha* : and then, *ham* : you, *divibarhaah* : capable of giving happiness here and there, *yaccha* : give, *nah* : us, *sarma* : happiness.

The 'fierce form' is the confusing multiplicity of the world. The agitated seeker wants to have a benevolent form, seen alluminatingly in the *samadhi* state during meditation. This is also the real form. When Arjuna is shown the form Universal, *Visharoopa*, with thousands of heads, hands, eyes, feet etc., he gets confused and beseeches *Krishna* to come out of it and present before him in the soft form of smiling *Krishna* as before.

"O Lord", killer of cattle and killer of human beings, O Lord, away (from us) Let your kindly form (only) be in us. Save us. Speak nicely of us. You can give happiness here and there. Give that happiness to us."

We don't want to think of you in the frightening form. We keep your benevolent form in our hearts.

स्तुहि श्रुतं गर्तसदं युवानं युगलं भीममुपहृत्मुग्रम् ।
 मुद्रा जरित्रे ख्यस्तवानो जयन्ते अस्मन्निदपस्तु सेनाः ।

*Stuhi sritam gartasadam yuvanam, mrigannabheeman
 upaharthumugram. Mridaa jaritre rindrastavaano anyante
 asmanniva pantu senah :*

—8

(O my mind), *stuhi* : praise, *Him*, *Sritam* : who is well known, *gartasadam* : who dwells in the hearts, *yuvanam* : Who is ever young, *mrigan na* : who is like a lion, *bheeman* : who is ferocious, and who is ready to, *Upahartum* : kill *rudra* O *Rudra*, *Stavaanah* : praise by us, *mrida* : bless us, *jaritre* in these bodies. Let, *te* : your, *Senah* : armies, *ahapantu* de-roy, all, *anyam* others, *asmat* than us”.

“(O my mind) praise the Lord revealed (in the Upanishads), dweller in the hearts, ever-young, lion like, ferocious and ready to kill O Lord praised (thus by us). You bless us (living in our bodies) Let Your armies destroy all other than us.”

‘We praise you, so you bless us. Destroy others, not us because we praise you’ This is not a selfish prayer invoking curses on others. The meaning is elsewhere. The invoking to destroy applies to the evil tendencies. It applies to the bodies complex but not to the ‘I’ in them. You destroy all, other than ‘Me’.

‘Why? I am ‘You’ only. Lord, the bodies complex—physical, mental, causal (referred to as *jaritre*) are to be destroyed not the self the ‘I’, which You are’ It is an invocation to the Lord to rid the ‘I’ the witness, inside each being, from the influencing bodily envelopments—*annamaya*, *praanamaya*, *ano-maya*, *Vijnanamamaya* and *aanandamaya* ones. Only when, with *Rudra*’s grace the *Jnaana* dawns and the physical, the physiological, the mental, the intellectual and the bliss-tinged envelopments fall off, the ‘I’, the witnessing Self the pure and luminous *Rudra* shines out. Even as you peel the *munja* grass and show up the *eeshoka*, peel off the five envelopments and show the self in us’

To take any other meaning is to miss the real point. With this point all the addresses become significant. “Remove or destroy all bodies complexes but not ‘me’, the ‘I’, the witnessing experiencing Entity, being You, the Lord yourself.”

77

Srita . 'well known'—for, who does not know one's own Self ? One knows oneself from one's own birth. Also he is 'present in the *Sritus*' i.e. He is described in the real state only in the Upanishads *Vedaanta sam vedyan*. *Garta sadam*: 'living in the hearts.' The Lord is present at the *hrit* the very core of each item of existence. '*Sarvasya chaaham hridi sannivishthah*. *Garta* is also a 'chariot', the body of being. He dwells in the bodies. He is the *rathin*. Hence *garta sada*. *Garta* is also a 'cemetery'. He wanders in the cemetery as per mythological narrations. He is thus *gartasada*. Also, the cemetery stands for the body itself. Without Him enlivening the body, it is dead. With Him in the body, it is a human being. Without Him, in it, it is a dead body. *Sanakara* says—*Yadaa bhaati satre tadaa bhaati sarvam* : when it illumines the existence, every thing is illumined. Reference was also made in the introduction to this when commenting on the word *Rudra*. *Rodayati sarvam antakaale* . makes the organs weep when He [departs. Reference also was given to a narration from the *kena Upanishad*. *Lalitaasahasranama* addresses Her as *panchapretaasaraaseenaa* : 'seated in the five dead senses' Without Her, the life principle, the senses are dead entities.

Yuva : everyyoung. In fact He was 'never born' and He will 'never die'. He is an *anilaari*.

Mrga : Lion amongst beings. Naturally, He is the most important of all existences.

Ugra : 'ferocious' Apparently He kills us, if one takes the limited interpretation of *Rudra* as the destroyer (See the introduction).

Jaritre . in 'the perishing bodies-complex.' 'Staying in the perishing bodies' 'He does not perish even when the bodies perish'.

परिखोरदस्य हेतिवृंखरतु परि त्वेयस्य दुर्मतिरघायो ।

अथ रिवरा मधवद्भु गस्तनुव्य षड्विंशतीराय तदयाय मृदया ।

*Parinorudratya hetirvinaktu pariveshavya durmati raghaa-
yoh, 'a'asthiraay naghavibhagastanushya meedhira stolaya
tanayaya mridaya*

—9

Parivrinakty : let it, spare.

Nah us, hein the weapon Rudrasya Of Rudra, Let .
 durmatih the cruel mind, treshsaya of the angry, rudrasya :
 Rudra, aghaayoh intent on killing, spare us Ataramishva, avoid
 Ataghaadbhyaah 'those offering havis' Meedhya, 'O benevolent
 Rudra',

Meelaya bless, tokaaya 'my son', and tanayaaya 'his son

"Let the weapon of Rudra spare us Let the cruel
 mind of Rudra intent on killing spare us Avoid (us) offer-
 ing havis O benevolent Rudra bless our son and his son'.

Rudra's weapon should destroy bhava the worldly avidyaa,
 but not Me, the Divine Entity Rudra is ruthless in destroying
 avidyaa, ignorance or rather contrary—perception

मीरुद्धम् शिखतम् शिखे न सुमना भव ।
 परमे वृक्षे शायुपनिषत् कृतं वतान् आकर पिताकम् बिभ्रदामहि ।

Meedhushtama, Shashama, Shiva nassumanaa bhava
 Parama Vriksha aayudham nidhaaya krutim vasaana
 nachara tinaakam bibhradagaht —10

Meedhushtama O showerer of boons, shatamaa O most
 auspicious one, bhava 'become, Shakt - auspicious, and sumarah
 benevolent, nah to us Nidhaaya keeping aayudham the
 weapon, Vriksha in the tree, and, vasaanaah wearing, krutim
 the tigerhide, nachara come Again come bibhrar wearing,
 Pinaakam the bow

'O showerer of boons, O most auspicious one,
 become auspicious and benevolent to us Keep your wea-
 pon in the great tree and come (in front) wearing the
 tigerhide Come with your bow'

"We wish nothing but agitationless mind O Lord You give
 it to us"

'Keep your weapon in the tree' Tree is any perishable
 entity, the body keeping weapon there is ignoring the bodies-
 complex

Pinaaka is Shiva's bow, destroyer or I ness ahantaa "Do bring
 it"

विक्रिदं विलोहितं नमस्ते अस्तु भगवः ।
यास्ते सहस्रशः हेतयोन्यमस्मिन्निवपन्तु ताः ।

*Vikrīda vilohita namaste astu bhagavah : Yaaste sahas-
ragm hetaya anyaniamannivapantu taah.* —11

Vikrīda . you who distribute the boons, *Vilohita* : you who is not red. *bhagavah* . O Lord, *namah te* : obeisance to you. *Te* : your, *Sahasragm* thousand, *hetayah* . weapons, whichever there are, *taah* : let them, *nivapantu* : destroy, *anyani asmaan* : other than us

“O Lord, who distribute excessively (the desires) who is not red, obeisance to you. Let your thousand weapons destroy everything other than us”

Vilohita—*inaalohita*—‘not red.’ Red is an indication of *rajaas*, or *raaga*, attachment. He is bright not red (*Uta babhrussu-mangalah*) It can be spelt as *isheshena lohita* : ‘excessively red’. ‘Very fond of us Very much attached to us’. Again the same prayer. ‘Dont destroy the ‘Me’ in me. It is divine, You yourself. Do destroy all else other than Me. Remove my ignorance, and rid me from the panchakoshs’.

सहस्रशः सहस्रशः बाहुवोरतः हेतयः ।
तासामीमानो भगवः पराचीना मुखा कृधि ।

*Sahasraani shahsradhaa bahavo stava hetayah, taasaame
esaano bhagavah paraacheena mukhaa kridhi.*

Bhagavah : O Lord, *stava* : in your *baatavah* : hands are *sahasraani* thousands of, *hetayah* : weapons, *sahasradha* : of thousands of types *ishavah* Lord, *kridhi* : turn, *telishaam* : their, *mukhaah* : points, *paraacheenaah* : backward.

“O Lord, there are thousands of weapons of thousands of types in Your hands You, who are capable, please turn their points backwards.”

‘We are frightened of your arrows You alone can turn them away. In fact we dont need them. We have already achieved Divinity’. Such is the interpretation.

What are Rudra’s weapons ? All sufferings that occur to us as results of our evil actions. If we are already aware of our divinity, what will be the actions like ? They cannot be bad. There will be no sufferings. Thus *Rudra*’s weapons are turned away.

Eleventh

Namaka Anuvaaka

सहस्राणि सहस्रशो ये यदा अस्मिन्म्याम् तेषांसहस्रपाजनेऽवधन्वानि
तन्मासि ।

*Sahasraani sahasraso ye rudraa adhi bhoomyaam tesaam
sahasraojane avadhanvaani tanmasi* —1

Ye whichever, *sahasraani* thousands of, *rudraah* * *rudrahs*,
sahasraso of thousands of varieties, *santi* exist *adhi bhoomyaam*
on this earth, *tesaam* their, *dhanvaam* bows, *avatanmasi* we
down, *sahasra* *ojane* thousands of miles away

“Whichever thousands of *rudras* of thousands of
varieties exist on this earth, we down their bows thousands
of miles away”

This entire *anuvaka* refers to thousands of *rudras*, thereby
referring to all of us, the created entities living and non living
entities. The *mantra* is intended to pacify all created manifestations
(*Rudra* in themselves) of *Rudra*. *Rudra* stands for the Self, the
Brahman, while *rudras* stand for the multiple *jeevas*.

अस्मिन् महत्पलं येऽन्तरिक्षे भवा अपि ।

Asminmahatyarnave antarikshe bhavaa adhi —2

Whichever, *bhavaah* *rudras* exist, *asmin* in this *mahatyar-
nave* great ocean, and, *mahati* *antarikshe* great sky

“Whichever *rudras* of thousands of varieties exist
in the great ocean and the great sky, we down their
bows far away”.

नीलघोषादिशक्तिरूपाः शर्वा यथा कृमाचराः ।

Neelagreevaassitikanthaassaraa adiah kshamaacharaah —3

Whichever, *saraah* : *rudras*, *neelagreevaah* : blue-necked, and, *sitikanthaah* : white-necked, exist, *adiah kshamaacharaah* : wandering in the *Patala loka*

"Whichever *rudras* exist in the *Patala loka* with blue and white necks".

नीलघोषादिशक्तिरूपा दिवङ्ग एता उपधिताः ।

Neelagreevaahsitikanthaah dnagm rudraaupasritaah —4

Whichever, *rudraah* : *rudras*, *neelagreevaah*, blue-necked, and *sitikanthaah*, white-necked ones, exist, *dnagm* : in the sky.

"Whichever *rudras* exist in the sky with blue and white necks, we down their bows thousands of miles away".

ये वृक्षेषु तस्मिञ्चरा नीलघोषा विलोहिताः ।

Ye vriksheshu saspinjaraa neelagreevaa vilohitaah —5

Ye : whichever, *rudras*, *saspinjaraah* : tender pink, *neelagreevaah*, blue-necked, or, *vilohitaah* : red, exist, *vriksheshu* : in the trees

"Whichever *rudras* exist amongst the trees, tender-pink and those with blue neck and those red in colour".
These are all birds—they too are *rudras*.

ये भूतानामधिपतयो विसिक्तासः कपर्दिनः ।

Ye bhootaanaamadhīpatayo visikhaasah kapardinah —6

Ye : whichever, *rudras*, who are, *adhīpatayah*, masters, *bhootaanaam* : of beings, or *visikhaasah* with shaven heads, *Kapardinah* : those with matted hair.

"Whichever *rudras* there are, masters of beings, those with shaven heads and those with matted hair".

ये अग्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् ।

Ye : anneshu vividhyanti patreshu pibato janaan —7

Ye whichever, *rudras* present *anneshu* in food, *patreshu* vessels, *vividhyanti* trouble, *pibato* : drinking, *janaan* people

"Whichever *rudras* are present in food vessels and trouble the drinking people, we down their bows far away"

This is a reference to the pathogenic bacteria present in the food vessels. When foods are ingested, the individuals get diseases like diarrhoea, dysentery, typhoid, cholera and poisoning.

ये पथां पथिरक्षय ऐतद्वा ययुव ।

Ye pathaam pathirakshaya aitaadva yayudhah —8

Ye whichever, *rudras*, *pathirakshayah* protecting, *pathaam* the paths, *aitadva* who are intent on fighting foes, exist, we down their bows far away

"Whichever *rudras* there are, protecting the paths, storing food for disbaring or intending to fight the enemies, we down their bows far away"

This may be a reference to police men and army men.

ये तीर्थानि प्रचरन्ति तृकावन्तो निपद्मिणः ।

Ye teerthaani pracharanti trikaavanto nishanginah —9

Ye whichever, *rudras*, *pracharanti* wander, *teerthaani* places, *nishanginah* with sword in hand, or *Srikaavantah* : with dagger in hand

"Whichever *rudras* there are who wander amongst places with sword in hand or dagger in hand"

These are waylaying robbers

य एतावन्तश्च भूमीस्यश्च दिशो वद्वा वितस्विरे । तेषां हृदयो जनेभ्य
घन्याति तन्मसि ।

Ye etaavantashcha bhoomisasyashcha diso rudras vitasthire
teshaanam sahastrayojane avadhamvaan tammasi —10

Ye : whichever, *Rudra* : *rudras*, *etānantah* : now described, *cha* and, *bhoōjaagmsah* : some other ones, *Vitasthīre* : stay, *disah* : in the various directions, *teshaagm* : their, *dhanaani* . bow *atan masi* : we down, *sahasraojane* : thousands of miles away.

“Whichever *rudras* there are, in the directions, either described above or not described, we dawn their bows thousands of miles away”.

This is to include all others in the creation not covered by the earlier entities. There is nothing in the Universe which is not *Rudra*.

Disah : The space is divided into six directions—east, south, west, north, above and below. All *rudras* dwelling in any of these directions are covered by this *mantra*, those who were described earlier *etānantah* and “some more” *bhoōjaagmsah*. *Tesham Aīdhanami tanmasi* : literally ‘make their bows placed down’, *Aīd* : down i.e. ‘we make them down their bows’. The same was translated as ‘disarming’. Both mean the same ultimately. In *Raamaajana*, there is an account where *Raama* picks up the *Sita*’s bow and by pulling it tense with an arrow in it, broke it. This was applauded and *Sita* was given in marriage to *Raama*. *Raama* rendered *Sita*’s bow useless. This was the message. *Sita*’s bow has already been described in the first *anuvāka* and all the comparisons with the human mind were given. *Raama* did what was mentioned in *vijyam dhanuh kapardino vṣaṭho haamasaagm uta* : He unstrung the bow of *Sita* and took out the arrow. The desires have been annihilated and the *rajasik* and *taamasik* tendencies are conquered. The mind is straight and in peace. This is the significance of the small episode in *Raamaajana* to indicate that *Raama* was a great person, calm, unperturbed, unagitated and desiresless. He is called a *parabrahma*. He is titled *Saantatamamoortin* : the ‘the most peaceful person’. He fought battles, killed several *raakshasas* and punished errant people. But all the while, his mind was established in the Self. He is the best example of the *Sthitaprajna* described by *Krishara* in the *Gita*. He was never agitated by tribulations and never attached to desires : *dukkheshu unudsignamanaah sukheshu vigata sprisah*.

This present *mantra* tells ‘we will unstring or make useless all bows, thereby indicating that all people will be made peaceful and

happy. 'We will help spread this philosophy to enable all to unstring their minds'.

नमो रुद्रेभ्यो ये पृथिव्यां ये अन्तरिक्षे ये दिवि देवाः (नमं वातो
जपेनियवस्तेभ्यो दत्त प्राचोदक्ष दक्षिणा दत्त प्रतोचीवंसोरीवीर्दशो-
ध्यास्तेभ्यो नमस्ते नो भूयन्तु ते ये द्विभ्यो यश्च नो द्वेष्टि त धो
जम्भे दधाति ॥

*Nama ye rudrebhyaḥ ye prthivyaam ye antarikṣhe ye divi
jeshānt annam taato varsham ishavaś tebhyo dasa
prachee dasa dakṣhiṇaś dasa pradeccha dasordhvaś tebhyo
namasteno mridayantu te jambūishmo yascha no dveshti
tam so jambhe dadhaanti.*

— 11

Namah : : Obeisance, *tebhyah* : to those *rudrebhyah-rudras*,
ye : who, dwell, *prthivyaam* : on this earth, *ye* . who, dwell .
antarikṣhe : in the heaven, *yeshaant* whose, *annam* . feeds, are, res-
Namah : pectively, *taatah* : air, *varshaa* : rain and *ishavaś* : arrows,
obeisance, ten time *tebhyah* : to those *pracheeh*, in the east,
dasa : ten times to *dakṣhiṇa* : in the South, *dasa* . ten times, to
those, *pradecch* : in the west, *dasa* ten times, *uddecch* to those
in the north, and *dasa* : ten times, *oordhvaś* to those above, *te* :
let them, *mridayantu* : make happy, *nah* . us They, *Yam* . whom,
dvishmah : we hate, *yascha* and who, *dveshti* . hate, *rah* .
us, them *dadhaanti* : I insert, *jambhe* . in the mouth.

"Obeisance to the Rudras who dwell on the earth,
in the sky and in the heaven whose feeds respectively are
air, rain and arrows Obeisance ten times to those in the
east, ten times to those in the south, ten times to those
in the west, ten times to those in the north and ten
times to those below and above Let them make us
happy. I put into (your) mouth whatever does not like
us and whatever we don't like."

There are three categories of people or beings in existence on
the earth, in the sky and in the heaven. They each feed on diffe-
rent entities. For those on earth air is essential ; for those in sky
cloud water is essential and for those in the heaven, the arrows
old good deeds, are essential. This also reminds us of the
mantra repeated by *Brahmanas* during the *Sandhya andana* . Om

namah praachyaai disai-jaascha devaalah etaryam prathasanti etc. : 'obeisance to the eastern direction and to the gods living in it, to the South and to the Gods therein, to the west and to the Gods therein, to the north and the Gods therein, to the up and the gods therein to the down and the gods there 'in and to the intervening directions and the Gods therein. The gods are the same as 'rudras, the beings in general

All the entities together-taken, exclude nothing in the universe. It is also necessary to feel that these existences are not merely living entities but also nonliving ones.

Divi : 'In the heaven'—may be a reference to all other planets apart from the earth. Thus we get (1) earth (2) atmosphere around earth and (3) rest of the Universe.

Yam dushmah, jascha na dveshtu tam vo jambhe dadhami ; 'we put all which we hate and all which hates us into your mouth, 'so that you may eat it a l up It is not a reference to our enemies, to *raakhasas* etc. It is a reference again to all qualities and tendencies that disturb the peace of the mind and then lead to the downfall of man spiritually. Indeed they are the enemies. We get anger sometimes. 'Do we like it ourselves?' No Later on we feel how meaningless and even damaging it was Initially the man gets anger. Later all actions are done by the anger, not by the man. *Naaham Kaaritaa Manjuh Kaaritaa* : "I am not doing. The anger is doing". Thus anger, lust etc, make us act under compulsion *Balaadha nyojitah* 'forcefully compelled as it were' says the *Gita*, by desire and anger. Such are the foes we dont like to have. I want your help to dissolve them. Real knowledge of the Universal Divine, *Rudra*, will annihilate all these detestable enemies. All actions then are purified and divine. There is no bondage resulting from such actions. *Kaama, krodha, lobha moha, mada and maats arya* are the internal enemies we dont want ourselves.

श्यामलं यजामहे सुगन्धिं पुष्टिवर्धनम् ।

उर्वारुकमिव बंधनान्मृत्योर्मुक्षीय मामृतात् ॥

*Tryambakam yajamahe sugandhim pushtivardhanam ;
oovraarukam miva bandhanaat mrtymuktisheetj a
maamrtaat*

—12

"We worship the three eyed Lord, with good fragrance, who gives all nourishments. Please release (us)

from the bondage of death even as (you released) the ripe cucumber from its bondage."

This is a very powerful *mantra* and is known as *Mrityunjaya mantra*. It is to conquer death. A literal meaning that one who recites this becomes really deathless to live for ever is absurd. No one can achieve this against natural laws. True, this *mantra* will enable one to conquer the death. He will go above the concept of birth-death birth. He identifies himself with the changeless, hence birthless and deathless Lord; no more with his physical, mental or causal bodies. He lives on for ever even as the bodies fall. In the *Gita Krishna* refers to the 'Deathless' existing in the ever-dying manifested entities.

Sage *Ramana* says in his memorable *Saddarsana*: 'Out of fear of death, one resorts to the Conqueror of Death (*Mrityunjaya*) and then realizing that one does not really die (with the death of the bodies), one becomes *mritunjaya* oneself. The eyes are opened, the fear of death has gone and he knows he himself is the deathless Existence in essence: *Mritunjayam mrityubhaya Sritanam aham matimrityumpaiti pooram*.

Tryambaka: 'One who has three eyes'. *Siva* has a special eye on the forehead. This is not a physical eye. It is the eye of *jnana*, wisdom of a realized soul. The other two eyes would perhaps represent relative perceptions. In the relative worldly perception, there are pairs of opposites good, bad happiness, suffering; success-failure; heat-cold etc. The normal pair of eyes indicate these opposing *dvandvas* (dualities). The centrally but higher located eye does not cognize these relative perceptions. It sees *atman*. It sees *samataa* 'evenness', 'sameness', everywhere, ignoring the transient *vikaaras*. This *samatvam* Sameness is called *yoga* (*samatvam yeha nehyate*) and is the Lord itself. In the concept of *vedaantic* unitary existence, the means, the aim, the seeker all merge into the one Existence.

Sugandha: *Gandha* is smell, *vaasna*. In *Vedaantic* terminology, the *vaasana* is used to indicate persistent *vikaaras* after the cause is apparently removed. The rose is taken away but the fragrance persists. An event has occurred but its 'fragrances', effects, persist for long time after. These are called 'conditionings'. The mind does not give a pure response, it gives its conditioned response due to its

fears, prejudices, likes and dislikes. A mind to perceive, or, rather to become, the Divine should rid itself of the *vaasanaa*—"nirvaasa-
nam" The Lord gives only good *vaasanaas* to the devotees. A devotee contemplating on this unitary Existence does not get bad, foul, selfish *vaasanaas* at all.¹ Hence *Sugandhi*.

Pushkharthanam; 'One who enhances nourishments.' The word *tushti* has been annotated extensively before. *Pushi* is another name for the Lord—*Tushtih pushkih matirdhritih* (*Vishnusahasra-
naama*).

Uriarukam: a ripe cucumber falls away spontaneously with-
out any extraneous effort. When the man's vision ripens, no other effort is required except the Grace of God. This Grace of God is inexplicable. The Katha says that It reveals Itself to one whom It chooses to reveal Itself: *Yam evaisha vrinute*, Not that it is arbitrary. Not even that it is not entirely predicatable in space and time. One keeps on trying to ride a cycle and keeps falling. Suddenly at a particular moment, one succeeds. Figuratively speaking the cycle has now chosen to give itself. *Sankara* says: *Isaranugrahaadeva purusam advaita jochanaa*: Only through the grace of God comes this revelation to men.

Mriyoh bandhanaat: From the bondage of (birth and) death,'
'let me attain immortality, godhood, through Your Grace, O Lord'.

Ma amrtat, not from Immortality. Release me only from the bondages of deaths (and births), not from Immortality or Godness. It may be that *ma* may be taken with *mriyoh mukseeya*: meaning 'release me from the bondage of deaths'.

यो रुद्रो घातो यो मृत्युः य मोक्षयोः यो यो विरवा भुवनाविवेश
तस्मै यदाय नमो अस्तु ।

*Yo rudro apsu yo osadhesheya yo rudro tisvaa bhuvanaavi-
vesa, tasmai rudraya namo astu.*

—13

"That Rudra who is in water and in herbs and
which Rudra permeates all world, let there be obeisance
to Him."

तनुमुद्दि यः स्विष्टं सुधन्वा यो विश्वस्य शयति भेदजस्य ।

*Tannu stuh yah svishth sudhanva yo visvasya kshayati
bheshajasya*

—14

"Praise Him who has good arrows and who has a good bow and who destroys the illusion of the world."

यहनामहे सो मनसाय दत्तं नमो विदेवमुदं दुवस्य ।

Yahsvaamahe saumanasaya rudram, namobhirddevam asuram duvasya : —15

"We worship for Peace, Rudra, the God and the demon of disturbance, through obeisance".

We worship *Rudra* for peaceful mental state. *Saumanasa* . 'agitationless state of mind', 'disturbanceless mind. peaceful mind. The state of *sthita*—*Prajna* described in the *Gita* total equanimity, equalness. It is this state which is really the Godhood where there are no *saatvic* *raajasic* or *taamasik* states, described as a *gunatateeta* in the 13 chapter *Gita Nirdosham hi santam brahma* says the *Gita Brahman* is without any fault and is equalness. The dialistic perceptions are the faults in the worldly perception. When these *doshas* of *chandras* disappear, the man has a vision which is *santa*—'equal towards everything' 'neutral' same to everything'. It is this *dvandva*-free mind that is referred to as *saumanasa*. Even severe calamities do not disturb this mental state. *Duhkhena gurunaapi na vichaulyate* says Lord *Krishna* in the *Gita*.

How does worship of the *Rudra* give this mental state ? If one has already accepted all manifested objects, beings, actions and attitudes as manifestations of the same *Rudra* and if each of these is a *rudra* in itself, there will be no like or dislike, no seeking or avoiding, no pleasure or pain and no happiness or suffering. Hence this *Rudra mantra* which boldly says that even robbers and murderers are *rudras* will create the Universality of the same Divine. Hence the mind, now eschewed of differential, valuations, will become established in Peace.

अयं मे हस्तो भगवान्तर्ध मे भगवत्तर ।

Ayam me hasto ayam me bhagav attarah —16

"Here is my hand, here it is a very powerful one." .

अयं मे विश्वभेद पनोम्यं शिवाभिमतोनः ।

Ayam me visvabhedhajoayam sivaabhi matsarah : —17

"Here is my remedy for this world Here is the auspicious giving one".

ये ते सहस्रमयुत पाप्मा मृत्यो मर्त्याय हृतये ।
ताम्रजस्य मायया सर्वानिव यजामहे ।

*Ye te sahasramayutam mrtymarmartyaya hataye—tan
yajasya mayayaa sarvaan iva yajamahe* —18

"We worship (you) Destroy through the power of *yajna* all these, which ever exist in thousands and thousands for the destruction of the man "

There are the multiple perceptions, likes, dislikes, temptations etc, which destroy man's peace and spiritual progress *Rudra* is to destroy these myriads of undesirable ones.

मृत्यवे स्वाहा मृत्यवे स्वाहा ।

Mrtuyave swaaha mrtuyave swaaha —19

"I offer these into death, I offer these as ablations into death"

ओं नमो भगवते रुद्राय विष्णवे मृत्युर्न पाहि ।

Om namo bhagavate rudraaya vishnave mrtuyurte paahi —20

"My obeisance to the Lord *Rudra* who is also *Vishnu* O death, save me"

प्राणानां धन्यिरसि एदो मा विशात्मकः ।
तेनानेनाप्यायस्य ॥

*Praanaanaam grandhirasi rudro ma vishaatmakah tenaannach-
apyayasya* —21

"You are (also) the grievance ridden ego cover of the *Rudra* O *Rudra*, you enter me, destroyer (of ego) Feed yourself on the same '.

In other words, take away my ego, so that I am You wholly. He is asking for Lord's grace for this

Chamaka-Anuvakta

Introduction

The word *chamaka* has already been explained in the introduction. Here is one unit of three words, the last two of each are *Cha, Me, Cha* is 'and' *Me* is 'to me' or 'mine'.

The simplest explanation is that the worshipper wants to have so many things from the Lord and he seems to be making an exhaustive list of all his requirements not forgetting anything. It would mean 'this to me,' and 'this to me' and 'this to me etc. This is the interpretation given by a worshipper requesting for various benefits. After each prayer text, it is the traditional requirement to give *phalasruti* i.e. enumerating the various benefits that are expected to accrue on a recitation of the text. These *Chamakas* are indeed the *Phalasruti* parts of *Rudraadhyanas* in a narrow sense but in the real sense, it is not the correct approach.

The Vedaantic concept of the Universal Divine wherein all that exists is the Lord, *Sarvam Khalvidam brahma*, and that The Lord is the self within, *ajam atmaa brahma*, is beautifully, brought out here. This is mine', 'that too is mine', 'that too is mine' etc. 'mine' not used in the sense that it is owned by me but in the sense 'mine own manifestation'. Thus it would mean 'this is my manifestation' 'that is my manifestation', 'that too my manifestation', 'that too my manifestation' etc.

This too is divided into eleven *anuvakas*, sections. Various entities are taken roughly categorized and almost nothing excluded even to a searching eye.

First

Chameka—Annuvaaka

प्रजाविष्णू रुज्येयतेमा षर्धंतु वा गिर ।
दुर्मन्त्रिभिरायतम ।

Om agnaavishnoo Sajoshasema vardhantu vaamgiraḥ
Dyumnairaaḥ bhī raagatam —1

Agnaavishnoo O fire and Vishnu become, *sajoshasaa* kindly (to us) your, *imaahe* these *giraḥ* words *Vaam* in your (esteem) *Vardhantu* may grow *Agatam* come *dyumnairah* with riches and, *Vajebhiḥ* with food stuffs

'O Fire and Vishnu be endeared to us Let the praising words in your honour grow Come with riches and food stuffs'

वाजश्च मे	
<i>Vaajascha me</i>	horses to mine
प्रसवश्च मे	
<i>Prasavascha me</i>	food to mine
प्रयतिश्च मे	
<i>Prayatischa me</i>	1 Purity too mine
प्रसितिश्च मे	
<i>Prasitischa me</i>	Applied to mine
धीतिश्च मे	
<i>dheetischa me</i>	food dressing too mine
प्रतुश्च मे	
<i>kratuscha me</i>	effort too mine

स्वरदत्त मे	
<i>Starascha me</i>	: pitch to mine
श्लोकदत्त मे	
<i>Slohascha me</i>	: Verse too mine
श्रावदत्त मे	
<i>Sraavascha me</i>	: Melody too mine
श्रुतिदत्त मे	
<i>Śrūtischame</i>	: Hearing power too mine
ज्योतिदत्त मे	
<i>Jyotischame</i>	: Light too mine
सुषुदत्त मे	
<i>Sivascha me</i>	: heaven too mine
प्राणदत्त मे	
<i>Praanascha me</i>	: Praana to mine
अपानघम	
<i>Apaana schame</i>	: apāna too mine
व्यानदत्त मे	
<i>Vyaanascha me</i>	: Vyana too mine
अनुदत्त मे	
<i>Asuscha me</i>	life breath too mine
चित्त च म	
<i>Cittam cha me</i>	Intelligence too mine
आधीर्त च मे	
<i>adheetam cha me</i>	cognized item too mine
वाक्च मे	
<i>Vaukcha me</i>	Word too mine
मनश्च मे	
<i>Manascha me</i>	: mind too mine
चक्षुश्च मे	
<i>chaksuscha me</i>	eye too mine
श्रोत्रं च मे	
<i>Srotram cha me</i>	: ear too mine
दक्षदत्त मे	
<i>dakshascha me</i>	: competence too mine

बल च मे <i>balanicha me</i>	Strength too mine
शोभश्च मे <i>ojascha me</i>	ability too mine
सह्य मे <i>Sahascha me</i>	tolerance too mine
आयुश्च मे <i>ayuscha me</i>	longevity too mine
जरा च मे <i>jaraacha me</i>	old age too mine
आत्मा च मे <i>aatmaacha me</i>	self too mine
तनूश्च मे <i>Tansooscha me</i>	body too mine
धनं च मे <i>Sarmacha me</i>	welfare too mine
वर्म च मे <i>Varmacha me</i>	Welfare too mine
पक्ष्याणि च <i>angamuchha me</i>	birds too mine
अस्थानि च मे <i>asthaani cha me</i>	bones to mine
पद्मपि च मे <i>Padmogmishicha me</i>	Knots too mine
शरीराणि च मे <i>Sareeraanicha me</i>	bodies too mine

Second

Chamaka-Anuvaka

ज्यैष्ठ्य च मे	
<i>jyaisthyam chame</i>	• prominence too mine
आधिपत्य च मे	
<i>adhipathyam cha me</i>	lordship too mine
मण्युश्च मे	
<i>manyus cha me</i>	wrath too mine
भासश्च मे	
<i>Bhaamascha me</i>	anger (outward) too mine
अमर्य च मे	
<i>amaracha me</i>	incomprehensibility too mine
अम्भश्च मे	
<i>ambhascha me</i>	water too mine
जैमा च मे	
<i>jemaacha me</i>	Victoriousness too mine
महिमा च मे	
<i>mahimaa cha me</i>	greatness too mine
वरिणा च मे	
<i>varinaa cha me</i>	excellence too mine
प्रथिमा च मे	
<i>prathimaa cha me</i>	leadership too mine
वर्ष्मा च मे	
<i>varshmaa cha me</i>	• body too mine
द्राघुजा च मे	
<i>draaghujaa cha me</i>	long genial tree too mine
वृद्ध च मे	
<i>Vridham cha m</i>	• growth too mine

सत्यं च मे <i>Satyam cha me</i>	: truth too mine
प्रज्ञा मे <i>praddha cha me</i>	: faith too mine
लोकश्च मे <i>lagaccha me</i>	: world too mine
धनं च मे <i>dhanam cha me</i>	money too mine
वशाश्च मे <i>vasascha me</i>	: control too mine
दिव्यिदं मे <i>tishischa me</i>	: brightness (of body) too mine
क्रीडा च मे <i>Kreeda cha me</i>	: Sporting too mine.
मोदश्च मे <i>modascha me</i>	: entertainment too mine
जातं च मे <i>Jaatan: cha me</i>	: entertainment too mine born one
जनिष्यमाणं च मे <i>janishjansanam cha me</i>	: to be born one too mine
सुक्तं च मे <i>Sookham cha me</i>	well spoken too mine
सुहृत् च मे <i>Sukritam cha me</i>	well done too mine
वित्तं च मे <i>Vittam cha me</i>	money too mine
वेद्यं च मे <i>vedyam cha me</i>	: to be known too mine
भूतं च मे <i>bhootam cha me</i>	past too mine
भविष्यश्च मे <i>bhavishtyecha me</i>	: future too mine
सुगं च मे <i>sugam cha me</i>	: easy to attain too mine

सुपथं च मे <i>supatham cha me</i>	: good road too mine
ऋद्धं च मे <i>Ruddham cha me</i>	: already known too mine
ऋद्धिश्च मे <i>Ruddhischa me</i>	: intellect too mine
क्लृप्तं च मे <i>klaptam chame</i>	: needed material too mine
क्लृप्तिश्च मे <i>Klaptischa me</i>	
मत्तिश्च मे <i>matishcha me</i>	: intention too mine
सुमत्तिश्च मे <i>sumatishcha me</i>	good intention too mine

Third

Chamaka—Anuvaka

स च मे <i>sam cha me</i>	happiness here to mine
मयश्च मे <i>mayaścha me</i>	happiness there too mine
प्रिय मे <i>piyam cha me</i>	'dear' to mine
अनुकारश्च मे <i>anukaamas cha me</i>	'desired too mine
कामश्च म <i>kamascha me</i>	'desire' too mine
सीमन्तरश्च मे <i>saimanascha me</i>	peaceful mind too mine
भद्र च मे <i>bhadram cha me</i>	security too mine
धैर्यश्च मे <i>sreyascha me</i>	good too mine
वस्यश्च मे <i>vasyascha me</i>	'dwellable' to mine
यशश्च मे <i>yasaacha me</i>	fame too mine
भगश्च मे <i>bhagascha me</i>	glory too mine
द्रवणश्च मे <i>dravnam cha me</i>	cash money too mine

यन्ता च मे <i>Jantaacha me</i>	, regulator too mine
धर्ता च मे <i>dhartaa cha me</i>	, supporter too mine
क्षेमश्च मे <i>Kshemasecha me</i>	safety too mine
धृतिश्च मे <i>Dhritisha me</i>	perseverance too mine
विश्व च मे <i>visvam cha me</i>	Universe too mine
महश्च मे <i>Mahascha me</i>	honour too mine
संविन् च मे <i>Samvit cha me</i>	conscience too mine
ज्ञाय च मे <i>Jnaatram cha me</i>	knowing capacity too mine
सृष्ट च मे <i>srooscha me</i>	creating too mine
प्रसूय च मे <i>Prasoooscha me</i>	urging too mine
सीर च मे <i>seeram cha me</i>	'agricultural requirements' too mine
लयश्च मे <i>Layascha me</i>	dissolution too mine
ऋत च मे <i>Ritam cha me</i>	Truth too mine
अमृत च मे <i>Amritam cha me</i>	immortality too mine
अयक्ष्म च मे <i>Ayaykshman cha me</i>	diseaselessness to mine
अनामयश्च मे <i>Anaamayoccha me</i>	absence of til diseases too mine

जीवातुल्य मे	
<i>Jeevaatuseha me</i>	: life saving drug too mine
दीर्घायुत्वं च मे	
<i>Deerghaayuvant cha me</i>	: longevity too mine
घनामित्रं च मे	
<i>Anamitran cha me</i>	: not being friendless too mine
अभयं च मे	
<i>Abayam cha me</i>	: fearlessness too mine
सुगं श मे	
<i>Sugam cha me</i>	: good conduct too mine
शयनं च मे	
<i>Saayanam cha me</i>	: lying down too mine
सुषा च मे	
<i>Sooshaacha me</i>	: good morning too mine.

Fourth

Chamaka-Anuvaaka

कर्क मे <i>Oorkcha me</i>	: cooked rice too mine
सुनृता च मे <i>Soonriaacha me</i>	: sweet word too mine
पयश्च मे <i>Payascha me</i>	: milk too mine
रसश्च मे <i>Rasascha me</i>	: essence too mine
घृत च मे <i>Ghrutamcha me</i>	ghree too mine
मधु च मे <i>Madhucha me</i>	honey too mine
सन्निपश्च मे <i>Sagnipscha me</i>	eating with guests too mine
सपीतिश्च मे <i>Sapeetischa me</i>	, drinking with guests too mine
कृषिश्च मे <i>Kruscha me</i>	, cultivation too mine.
वृत्तिश्च मे <i>Vritischa me</i>	: rain too mine
जैत्रं च मे <i>Jaltram cha me</i>	: conqueringness (fertile land) too mine

स्रोद्धय च मे
Audbhidyam cha me

Source of trees and plants too
mine

रयिश्च मे
Rayischa me

Gold too mine

राज्यश्च मे
Rajyas cha me

precious stones too mine

पुष्ट च मे
Pushtam cha me

, abundance too mine

पुष्टिश्च मे

विभु च मे

Vibhu cha me

excessiveness too mine

प्रभु च मे

Prabhu cha me

great excessiveness too mine

बहु च मे

Bahaucha me

more and more too mine

बहुपश्च मे

Bhoopascha me

again and again too mine

पूर्ण च मे

Poornam cha me

every thing mine

पूर्णतर च मे

Poornataram cha me

more than everything mine

प्रक्षितिश्च मे

Aksritischa me

not perishing too mine

कूपवाश्च मे

Koopavaascha me

spoilt barley too mine

पक्व च मे

Annam cha me

cooked rice too mine

अक्षुब्ध मे

Akshucch me

not being hungry too mine

व्रीहयश्च मे

Vreehayascha me

paddy grains too mine

यवाश्च मे

Yavaascha me

barleys too mine

माषाश्च मे <i>Maashaascha me</i>	ulluddal too mine
तिसाश्च मे <i>Tilaascha me</i>	sesame seeds too mine
मुद्गाश्च मे <i>Mudgaascha me</i>	green grain too mine
एल्वाश्च मे <i>Khaliyaascha me</i>	same grain too mine
गोधूमाश्च मे <i>Godhoomas cha me</i>	wheat grain too mine
मसुराश्च मे <i>Masuraascha me</i>	long green grain too mine
प्रियंगवश्च मे <i>Priyangaascha me</i>	- priyanga grain too mine
अणुवश्च मे <i>Anavascha me</i>	, fine paddy too mine
स्यामाश्च न <i>Syamakaascha me</i>	grass grain too mine
नीवाराश्च न <i>Neenaraascha me</i>	cold (village) grass grain too mine

Fifth

Chamaka—Anuvaka

अस्मा च मे <i>asma cha me</i>	• stone too mine
मृत्तिका च मे <i>mrithunaacha me</i>	: soil too mine
गिरयश्च मे <i>girajascha me</i>	• hills too mine
पर्वताश्च मे <i>parvataascha me</i>	: mountains too mine
सिक्ताश्च मे <i>sikatascea me</i>	: sands too mine
वनस्पतयश्च मे <i>vanaspatayascha me</i>	• trees too mine,
हिरण्यं च मे <i>hirannyam cha me</i>	: gold too mine
अयश्च च मे <i>ayascha me</i>	. Iron too mine
सीसं च मे <i>seesam cha me</i>	. lead too mine
लोहं च मे <i>loham cha me</i>	: other metals too mine
अग्निश्च मे <i>agnischa me</i>	: fire too mine
आपश्च मे <i>aapascha me</i>	: water too mine

वीरुधश्च मे	
<i>veerudhascha me</i>	* veerudha too mine
शौण्डिपयश्च मे	
<i>ousadhascha me</i>	* herbs too mine
कृष्टपच्यं च मे	
<i>krishatapachyam cha me</i>	: grain grown in the furrow mine
अकृष्टपच्यं च मे	
<i>akrishpachyam cha me</i>	grain grown elsewhere too mine
ग्राम्याश्च मे पशवः प्रारब्धाश्च यज्ञेन कल्पन्तां	
<div> <div>'<i>gramyascha me pasava-</i></div> <div><i>ranyascha yajñena kalpantāni</i>')</div> </div>	
वित्तं च मे	
<i>vitram cha me</i>	wealth too mine
विस्तिरश्च मे	
<i>vititscha me</i>	: future gain too mine
भूतं च मे	
<i>bhootam cho me</i>	past wealth too mine
भूतिश्च मे	
<i>bhontischa me</i>	prosperity too mine
वसु च मे	
<i>vasucha me</i>	wealths too mine
वासतिश्च मे	
<i>vasatischa me</i>	dwelling too mine
कर्म च मे	
<i>karma cha me</i>	action too mine
शक्तिश्च मे	
<i>saktischa me</i>	power too mine
अर्थश्च मे	
<i>arthascha me</i>	purpose too mine
एवमश्च मे	
<i>emascha me</i>	aimed at happiness too mine
इतिश्च मे	
<i>itischa me</i>	. means to get happiness too mine
ततिश्च मे	
<i>gatitscha me</i>	attainment of happiness too mine

Sixth

Chamaka-Anuvaka

This *chamaka* is peculiar in that each entity is coupled or bracketed with 'Indra, like *agnischa me, indrascha me* fire too mine, indra too mine. Why is it that *Indra* is repeated with each entity ?

In the old science, '*Indra*' stood in place of psyche. He, fire, moon etc are not to be taken literally. Each of them is an entity in our body, each being the presiding deity of that organ. The eye cannot see unless it is associated with the mind acting in conjunction, the ear can not hear unless it is in conjunction with mind etc. This is the modern scientific explanation too.

'*Indra*' is also the Self. *Indati is indrah*: "all powerful". The Self is all powerful. Indeed all the elements are enabled to function only through the entire of the Self. In the *katha* is said *Bhishaa aasmad* out of fear of it, the wind hreezes, the fire burns, the sun rises and yama kills. There is also the story where—in when each of the gods—fire, wind, began boasting about their prowess, the Self appeared inognito and challenged them. They got deprived of their powers till at last a voice said "All power belongs to the Self, wherever it is located. The power does not belong to where it is located."

Again in the *Upanishad* occur a series of *mantra*

'Whatever enables the eye to see, but what is not seen by the eye itself, that alone, please learn is Brahman, not this (idol) which you worship'. This series referring to several organs ultimately says 'whatever enables the mind to think but yet what the mind cannot think about, is the Self—not this (idol) which you worship now'. Thus the Self being the power behind all organs, each organ can only function in association with or when powered by

the Self. Thus the seeker repeats *Indra*, the Self, with the organ in the above style. This is the same explanation given earlier but while this is a scientific explanation, that is given in an Upanisadic style.

Again in the *Kena* occurs the story of each of the organs—eyes, ears, nose etc. lying with each other for the 'first place' of importance. Ultimately 'life'—*prana* comes up and says 'I am the most important as you all can function only as long as I am in. If I leave, you are all dead at once and functionless'. Thus again each organ should be taken along with the life principle energizing it.

Lastly, this *mantra* is a big corrective. In our normal 'ay-to-day life, we see, feel and experience so many objects and beings and think that they are real independent entities. We overlook the basic Reality present in the fleeting multiplicity. We should really see and experience the Universal Rudra in everything or being we come across. 'All indeed is Brahman' says the *chandaogya*. *Sarvam Khalidam Brahman*. In a fit of prolonged forgetfulness we forget the basic Reality of the Divine and feel that there are only objects and beings. This section reminds us that "where we see any object we should immediately say to ourselves '*Indra cha me*'—'the Divine too'. This is the most important meaning of this *anuvaka* so that we may constantly remind ourselves of this basic fact.

अग्निश्च मे इन्द्रश्च मे
Agnishcha me, Indrashcha me Fire (speech) too mine, Indra too mine.

सोमश्च मे इन्द्रश्च मे
Somashcha me Indrashcha me moon (mind) too mine, Indra too mine.

सविता च मे इन्द्रश्च मे
Savitaa cha me Indrashcha me *gajyatri* (urge) too mine, Indra too mine.

सरस्वती च मे इन्द्रश्च मे
Sarasvattee cha me, Indras cha me learning too mine Indra too mine.

पूषा न मे इन्द्रश्च मे
Pooshaa cha me Indrashcha me : poosh's too mine and Indra too mine.

बृहस्पतिश्च म म इन्द्रश्च मे

Bṛhaspatishcha ma indrascha me : perception of good too mine (intellect) *Indra* too mine.

मित्रश्च म इन्द्रश्च मे

Mitrashcha ma indrascha me : sun (eyes) too mine, *Indra* too mine.

वरुणश्च म इन्द्रश्च मे

Varunashcha ma indrascha me : *Varuna* (oceans) too mine *Indra* too mine (*Vṛnōti varāṇāṃ amim*—him people ask for graces). *Varuna* also is water. It stands for sperm (*retas*)

धापो धे रेतसि सति.

Apo me retasi sritah . sperm too mine and *Indra* too mine)

त्वष्टा च म इन्द्रश्च मे

Tvashthaas cha ma indrascha me : creator (testes and ovaries) too mine, *Indra* too mine.

धाता च म इन्द्रश्च मे

Dhaata cha ma indrascha me . sustainer too mine, *Indra* too mine (*dhaarana poshana*) etc).

विष्णुश्च म इन्द्रश्च मे

Vishnumashcha ma indrascho me : pervader too mine, *Indra* too mine.

अश्विनी च म इन्द्रश्च मे

Ashvinau cha ma indrascha me ; physician goods too mine, *Indra* too mine

मरुतश्च इन्द्रश्च मे

Marutascha ma indrascha ma : winds too mine, *Indra* too mine.

विश्वे च मे देवा इन्द्रश्च मे

Vishve cha me devaa indrascha me : all goods (sense organs) too mine, *Indra* too mine.

पृथिवी च म इन्द्रश्च मे

Pruthive cha indrascha me . earth, body (*prithive me sarire srita*) too mine, *Indra* too mine.

अन्तरिक्षं च म इन्द्रश्च मे

Antariksham cha ma indrascha me : Space (heart) too mine, *Indra* too mine.

दीशच म इन्द्रश्च मे

Dyauscha ma indrasch me : heaven too mine, Indra too mind.

दिशश्च म इन्द्रश्च मे

Disascha ma indrascha me : directions (cars) too mine, Indra too mine, (diso me srotre sritah),.

मूर्ध्ना च म इन्द्रश्च मे

Maordhaacha ma Indra.cha me : head (cloud) too mine, Indra too mine (parlan'yo, me maordhni sritah).

प्रजापतिश्च इन्द्रश्च मे

Prajaapati.scha ma indrascha me : prajaapait, creator, too mine and Indra to mine.

Everything present is the *Rudra* only, though we see it as several *rudras*, all in different forms under different names. The various entities are covered by the *rudras* (common noun) but the *Indra* stands for the Universal all powerful *Rudra*. It is apparent by now that the *Indra*, the *Self*, the *Brahman*, the *Rudra* is one and the same and the apparent multiple distracting entities are its manifestations as have been described in all the *namaka anuvakas* (*ye chemaagm rudraa abhirodiskshu Sritaah; sahasraanti sahasraso ye rudraa adhibhyamyaam; diagam rudraa upasritaah, diso rudraa vrasahire, namorudrebhyo ye prihityaam ye antarikshe ye divi etc.*).

Seventh

Chamaka—Anuvāka

अग्निश्च मे <i>Agnischa me</i>	fire too mine
रश्मिश्च मे <i>Rasmischa me</i>	ray too mine
अदाभ्यश्च मे <i>adaabhyascha me</i>	adaabhyas too mine
अधिपतिश्च मे <i>adhipatischa me</i>	president too mine
उपाग्निश्च मे <i>upaagnisuscha me</i>	lonely place too mine
अन्तर्यामिश्च मे <i>antaryamaascha me</i>	antaryama too mine
ऐन्द्रवायवश्च मे <i>aindravayavascha me</i>	aindravayava too mine
मैत्रावरुणश्च मे <i>maitraavarunascha me</i>	maitraavaruna too mine
आश्विनश्च मे <i>Aasvinascha me</i>	asvinas too mine
प्रतिप्रस्थाश्च मे <i>Pratiprasthaanascha me</i>	pratiprasthana too mine
शुक्लश्च मे <i>sukrascha me</i>	powerful one to mine
मन्थी च मे <i>mandheeh cha me</i>	one holding stick too mine
आग्रयणश्च मे <i>Aagrajanascha me</i>	agrayana too mine

वैश्वदेवश्च मे <i>Vaishvadevashcha me</i>	Vaishvadeva too mine
ध्रुवश्च मे <i>Dhruvashcha me</i>	dhruva too mine
ऋतुग्रहश्च मे <i>Ritugrahascha me</i>	Ritugrahas too mine
प्रतिग्राहश्च मे <i>atigrahashcha me</i>	atigrahas too mine
ऐन्द्राग्नश्च मे <i>airdraagnashcha me</i>	airndra gna too mine
वैश्वदेवश्च मे <i>vaishvadevashcha me</i>	vaishvadeva too mine
मरुत्वतीयाश्च मे <i>marutvatteejashcha me</i>	marutvatteejas too mine
महेश्वरश्च मे <i>mahendrascha me</i>	mahendras too mine
सावित्रश्च मे <i>Savitishcha me</i>	sun too mine
सावित्रश्च मे <i>saavitrashcha me</i>	savitra too mine
सारस्वतश्च मे <i>sarasvatashcha me</i>	sarasvata too mine
पौष्णश्च मे <i>paushnashcha me</i>	paushna too mine
पानीवतश्च मे <i>paneevatashcha me</i>	patric water too mine
हारीयोजनश्च मे <i>hariyojanashcha me</i>	hariyojana too mine

These various entities come during *Soma-yajna* and from the vedantic view point do not have any special connotation. All entities in the *soma-yajna* are indeed *Rudras* and mine own manifestations.

Eight

Chamaka-Anuvaaka

These are technical entities and are not translated

इत्तमश्च मे

idimashcha

बर्हिश्च मे

barhischa

वेदिश्च मे

vedischa me

धिष्णिष्वाश्च मे

dhiṣṇiṣṭascha

स्रुश्च मे

sruṣascha me

चमसाश्च मे

chamasaṣcha me

ग्रावाणाश्च मे

grāvaṇascha me

स्वरवाश्च मे

svaraṣcha me

उपरवाश्च मे

uparvaṣcha me

अधिष्ठाणे च मे

adhiṣṭhāṇe cha me

द्रोणकलशाश्च मे

draṇakalasaṣcha me

वायव्यानि च मे

vāyavyāni cha me

पूतमूदच मे
pootabhriccha me
 मापयनीयदच मे
aadhavaneeeyascha me
 माग्नीध्रं च मे
agneedhirani cha me
 हविर्षान च मे
havirithaanani cha me
 गृहादच मे
grihaas cha me
 सदच मे
sadaascha me
 पुरोडाशाश्च मे
purodaasaascha me
 पचताश्च मे
pachataascha me
 सवभृषदच मे
savabhridascha me
 ह्यगाकारदच मे
shagakarashcha me

Ninth

Chamaka-Anuvaka

अग्निश्च मे <i>agnischa me</i>	, fire too mine
घर्मश्च मे <i>gharmascha me</i>	; summer too mine'
अरुणश्च मे <i>arunascha me</i>	sun too mine
सूर्यश्च मे <i>sooryascha me</i>	; sun too mine
प्राणश्च मे <i>praanascha me</i>	• life too mine
अश्वमेधश्च मे <i>asamedhascha me</i>	, asvamedha too mine
पृथिवी च मे <i>prithiveecha me</i>	, earth too mine
अदितिश्च मे <i>aditischa me</i>	; aditi too mine
दितिश्च मे <i>ditischa me</i>	, diti too mine
द्यौश्च मे <i>dyauscha me</i>	; heavens too mine
शक्करो <i>sakvareeh</i>	; metres too mine
रङ्गुल्यो <i>angulayoh</i>	; fingers too mine
दिशश्च मे <i>disascha me</i>	• directions too mine

यज्ञेन कल्पेताम् <i>yajñena kalpetam</i>	: be useful in my offerings
रिक्च मे <i>Rikcha me</i>	: Rigveda too mine
साम च मे <i>saamacha me</i>	Sama Veda too mine
स्तोमश्च मे <i>stomasha me</i>	: sama pieces too mine
यजुश्च मे <i>yajuscha me</i>	yajurveda too mine
दीक्षा च मे <i>deekshaacha me</i>	discipline too mine
तपश्च मे <i>tapascha me</i>	, austerity too mine
ऋतुश्च मे <i>Ritushcha me</i>	season too mine
व्रतं च मे <i>Vratam cha me</i>	ritual too mine
घहोरात्रयोर्वृष्टया <i>ahoratrayah vrishtyaa</i>	by rain day and night (let fields be enriched).
बृहद्रथन्तरे च मे <i>brihadradhantare cha me</i>	The pieces in sama too mine
यज्ञेन कल्पेताम् <i>yajñena kalpetam</i>	Let these be useful in my offerings

Tenth

Chamaka—Anuvaaka

गर्भाश्च मे <i>garbhaascha me</i>	intrauterine calves too mine
वत्साश्च मे <i>vatsaascha me</i>	calves too mine
अर्धश्च मे <i>Trjadesha me</i>	male calf (1½ yr old) too mine
अर्धो च मे <i>Trjadesha me</i>	female calf (1½ yr old) too mine
द्विर्वाटू च मे <i>ditvavaatcha me</i>	male calf 2 year old too mine
द्विर्वाटो च मे <i>ditvavaatcha me</i>	female calf 2½ year old too mine
पञ्चाविंश मे <i>panchavimscha me</i>	male calf 2½ year old too mine
पञ्चाविंशो च मे <i>panchavimscha me</i>	female calf 2½ year old too mine
त्रिंशत्सश्च मे <i>triatsascha me</i>	male calf 3 years old too mine
त्रिंशत्सो च मे <i>triatsascha me</i>	female calf 3 years old too mine
तुर्व्यंवाटू च मे <i>turyavaatcha me</i>	male calf 3½ year old too mine
तुर्व्यो हो च मे <i>turyavimscha me</i>	female calf 3½ year old too mine
पष्ठवाटू च मे <i>pastavaatcha me</i>	male calf 4 year old too mine

उसा च मे <i>ukshaacha me</i>	ensuminating bull too mine
यसा च मे <i>vasaacha me</i>	barren cow too mine
ऋषभदने मे <i>Rishabhascha me</i>	elderly bull too mine
वेहदचे मे <i>vehaacha me</i>	drying up cow too mine
अनङ्गुषाञ्चे मे <i>anangisaancha me</i>	bullock (pulling carts) too mine
धेनुदध मे <i>dhenuscha me</i>	just delivered cow too mine
आयुर्यज्ञेन कल्पतां <i>aajuryajnaena kalpataam</i>	let 'my' life be useful for offering
प्राणो यज्ञेन कल्पतां <i>praano yajnaena kalpataam</i>	let my life breath be useful for offerings
मदानो यज्ञेन कल्पतां <i>apaano yajnaena kalpataam</i>	let my excretory function be useful for offering
ध्यानो यज्ञेन कल्पतां <i>yaaano yajnaena kalpataam</i>	let my nervous function be useful for offering
चक्षुर्यज्ञेन कल्पतां <i>Chakshuryajnaena kalpataam</i>	let my eye be useful for offering
श्रोत्रयज्ञेन कल्पतां <i>Shrotram yajnaena kalpataam</i>	let my ear be useful for offering
मनो यज्ञेन कल्पतां <i>manoyajnaena kalpataam</i>	let my mind be useful for offering
वाग्यज्ञेन कल्पतां <i>vaag yajnaena kalpataam</i>	let my speech be useful for offering
आत्मा यज्ञेन कल्पतां <i>aatmaa yajnaena kalpataam</i>	let (my) self be useful for offering
यज्ञो यज्ञेन कल्पताम् <i>yajno yajnaena kalpataam</i>	Let my offering be useful for offering

Eleventh

Chamaka-Anuvaka

एका च मे <i>ekaacha me</i>	: one (the Brahman) too mine
तिस्रश्च मे <i>tisrascha me</i>	: three (worlds) too mine
पञ्च च मे <i>panchacha me</i>	: five (bhootas, senses or motororgans) too mine
सप्त च मे <i>sapta cha me</i>	: seven (ribs, ears, eyes, nostrils and mouth) too mine.
नव च मे <i>nava cha me</i>	: nine (planets, nine openings in the body) too mine.
एकादश च मे <i>ekaadasa cha me</i>	: eleven (rudras) too mine
त्रयोदश च मे <i>trayodasa cha me</i>	: Thirteen too mine
पञ्चदश च मे <i>panchadasa cha me</i>	: fifteen too mine
सप्तदश च मे <i>saptadasa cha me</i>	: seventeen too mine
नवदश च मे <i>Navadasa cha me</i>	: nineteen too mine
एकविंशतिश्च मे <i>Eka vimsatischa me</i>	: Twenty one too mine
त्रयोविंशतिश्च मे <i>Trayovimsatischa me</i>	: Twenty three too mine

पञ्चविंशतिश्च मे <i>Pauchavimsatischa me</i>	: Twenty five too mine
सप्तविंशतिश्च मे <i>Saptavimsatischa me</i>	: Twenty seven too mine
नवविंशतिश्च मे <i>navavimsatischa me</i>	. Twenty nine too mine
एकत्रिंशच्च मे <i>ekatrimsascha me</i>	: thirty one too mine
त्रयस्त्रिंशच्च मे <i>trayastrigmi sascha me</i>	: Thirty three too mine
चत्स्रश्च मे <i>chatasrascha me</i>	. four (vedas) too mine
अष्टौ च मे <i>ashtau cha me</i>	. eight (directions) too mine
द्वादश च मे <i>dvaadascha me</i>	twelve (adityas) too mine
षोडश च मे <i>sodhasacha nte</i>	. sixteen (kalas) too mine
विपत्तिश्च मे <i>vigimsatischa me</i>	: twenty too mine
चतुर्विंशतिश्च मे <i>chaturvimsatischa me</i>	: twenty four too mine
अष्टाविंशतिश्च मे <i>astaavimsatischa me</i>	twenty eight too mine
द्वात्रिंशच्च मे <i>dvaatrimsasaccha me</i>	. thirty two too mine
षट्त्रिंशच्च मे <i>shattrimsaccha me</i>	. thirty six too mine
चत्वारिंशच्च मे <i>chatvaarigimsaccha me</i>	. forty too mine
चतुश्चत्वारिंशच्च मे <i>chatuschatvaarigimsaccha me</i>	forty four too mine
अष्टाचत्वारिंशच्च मे <i>astaachatvaarigimsaccha me</i>	: forty eight too mine

वाजश्च मे <i>vajścha me</i>	horses too mine
प्रसवश्च मे <i>prasavaścha me</i>	, creations too mine
अपिजश्च मे <i>apijścha me</i>	creations of creations too mine
श्रुश्च मे <i>Kratuścha me</i>	, efforts too mine
सुवश्च सूर्या च <i>suvascha</i>	: sun too mine
मूर्ध्ना च <i>murdhnaścha</i>	, head (sky) too mine
व्यश्निश्च <i>vyaśniścha</i>	: air too mine
आन्त्यापदश्च <i>āntya)ān)ascha</i>	, the very last created one too mine.
आन्तश्च <i>ānt)ascha</i>	the end one
भौवश्च <i>bhauvascha</i>	: worldly one too mine
भूवश्च <i>bhūvascha</i>	, world too mine
आधिपतिश्च <i>adhipatiścha</i>	: its Lord too mine

All these too mine.

The numbers given here are two arithmetic series—the first odd numbers 1—3—5—7—9—11—13—15—17—19—21—23—25—27—31—33 and the second even numbers with 4 as difference 4—8—12—16—20—24—28—32—36—40—44—48. Whether these numbers are electively picked to indicate some entities or whether the series are merely indicative of all numbers and thus stand for physical sciences and mathematics it is difficult to say. It would appear the latter contention is correct.

Towards the end, the Rishi gets excited and begins with *raajas-cha* and rolls all out in one breath. He is now excited. He has already leisurely enumerated what all exist and now he wants to hurriedly conclude by mentioning some odd things picked up from all sections. This set of expressions apparently are disorganised because here there is no deliberating mind but only an excited exhilarated self and thus an inexact mind.

इडा देवतृमं नृपुंजनीव ह्यपतिरवयमदानीमदिति वदितुं देवाः शूरतवाप
पृथिवि मातर्मा मा हिरसीमं धु मरिच्ये मधु जातये मधु बध्यामि मधु
वदितुमि मधुमतो देवेभ्यो वाचमुदासतु ममैवा मनुष्येभ्यस्त मा देवा
भवतु मोक्षाय पितरोन्मदन्तु ।

*Ida devahotmanurvijñanteer bhrhaspatirudithaamamisa
sishad itne denaah vaaklavachah Prithivi maatar maa
maa himteeh Madhu manishye madhu janishye madhu
vakshyaanti madhu vaksh dam matumateem devabhy
vaacham udhaasam susrooshe nyam mamushyebhyastam
maa devaah ananti sobhaayat pitaton madantau*

May Ida, the Goddess of Speech who summons
the Cosmic Powers operating of the Earth
in the atmosphere and all over in the sky

May Manu who leads, guides and inspires me to
undertake Sacrificial Acts and

May Brithaspati the Prime power propelling my
speech, mind and intellect
recite the hymns and acclamations !

May all these effulgent powers be merciful to
me to recite the hymns

Oh ! Mother Earth, do not harm me

Only sweet profound honey like Brahma-Vidya

Shall I think and reflect upon

Only sweet scintillating Brahma Vidya

Shall I invoke and radiate

Eleventh Chamaka—Anuvaka

Only Sweet profound honey like Brahma Vidyā
Shall I proclaim

Only sweet and fragrant spiritual Truths
Shall I spread and propagate

May I utter speech full of honey for the gods
and acceptable to men

May the gods aid me to radiance,

May the manes (Pitrus) rejoice in me !

Conclusion

It is not the intention of this commentary to take a literal meaning of the *mantras* and advocate worship of the *Rudra*, the God, and then ask for various items of Self and matter and even subtler entities like happiness here and hereafter. This explanation is the most obvious and perhaps serves the purpose of a worshipper seeking worldly achievements. They do not however uplift the mind and give the *vedaantic achievement* and realization of the Universality of the Self to the seeker,

These *yajur mantras* are undoubtedly to be explained in ideas consistent with the *Upanishadic* utterances. (1) *Sarvam Khalidam brahma*. (2) *avamaatmaa brahma*. (3) *prajnaanam brahma tattvam* meaning repeatedly 'all this is indeed Brahman', 'This self is Brahman', 'the mass of Intelligence is Brahman', and 'that thou art'. Explaining these briefly, 'all this is indeed Brahman', stands for all that exists — not only for good people but also for bad people including robbers and murderers, not only for humans, but also for animals, birds, trees, shrubs, rocks, rivers, lakes, oceans, deserts, beaches, river beds, sands and gravel and also for things present in them chemically or physically or biologically, not only for the noblest of man but also the meanest of men; not only for those meditating but also those eating, drinking, standing, walking, running, sleeping and also just keeping awake; not only the car ("ratha") owners, but also the car-makers, the car-drivers and the car-mechanics, in fact for all those that exist on earth, in sky and on other planets: whose sustenance depends on air, rain, arrows etc. The entire 29 *namaka anuvakas* and all the eleven *chamaka anuvakas* indicate the manifested expressions of the Self. The unmanifested Self is *Rudra*, the Universally existent transcendental Absolute, while all the objects, beings, planets, elements, qualities enumerated representatively are the expressions of the same *Rudra* in the immanent forms. These are called in the

one of my pockets and put into another of my shirt it does not worry me. Transference of money, objects, properties, names and forms should not worry us.

The enemies—the real enemies, the enemies of our peace— are desire (lust), anger (frustration), mercilessness (greed) confusion, intoxication and arrogance. But they are all results of one Fundamental problem—the I-ness. This concept of I-ness conflicts with the concept of the universalness of the self. It is the root cause of misery. We should put it into the mouth of the *Rudra* so that the *Rudra* may swallow it : *tam vo jambhe dadhaami*. Rewriting this line it becomes " We wish to submerge our individual I-ness in the Universalness. Please give peace'.

The mind of man is ever tense. It is so, as long as it is urged by the *raajasic* and *taamasik* tendencies fostering various desires and demands on the mind. If the mind is a bow and its two ends are *raajasic* and *taamasik* qualities, when these two are strung together, the mind is crooked and tense. When in addition an arrow is inserted and pulled, the bow becomes even tenser and may even break. The arrow is the desire. When desire overtakes this already tense mind, the mind is made tenser and is lead to a breaking point. Hence we should know how to unstring and un-arrow the mind. The entire eleventh *namakanuśāka* uses repeatedly *avadhaavaat tanmasi*. Let us down the bows". If the desires are set aside and if the *raajasic* and *taamasik* tendencies are removed, then the mind like the unstrung bow becomes peaceful and straight. Then the perception of the Divine is automatic. When the mind is conquered, the Divine is immediately revealed. This statement is easy enough to be understood because 'mind' stands for, represents, the I-ness : when the mine is quelled or appeased, there is no 'I-ness'. All that remains is Universalness. When there is no ,serious "I", there is no serious desire and Peace prevails.

Manusmṛiti says : "just as the flames are only encouraged by wind, the desires are flamed further by gratification' :—

*Nāa jaata Kaamāḥ Kaamaanaṁ upabhogaṁ saṁnyatā haṁśina
kṛṣṇavarīṇa bhooya eva upaśayate.*

The secret of this *Rudraadhyaṅga* consists in : *Vijam dhanuḥ
kapardīṇo, vīśāṇo bāṇavyagmuta* : 'make the siva's bow without
bowcord and without arrow'. Whenever any desire or wrath

afflicts the bosom we shall warn our elves *vijyam dhanuh kapa*
rd no visalyo banavaagam uta We should repeat to ourselves
'Unstring yourself

As pointed out earlier in the *Raamayan* Rama is reported to have broken the *Siva's* Bow. Indeed he destroyed it. Bow is the mind made tense. He proved that he is above the mental agitations that he is a *saumanaska* '(peaceful person)' that He is a *dhmeera* '(beyond all temptations)' and that He is *saantatama moorti* the very personification of peace. This shown as breaking of *Shiva dhanus* is an allusion to the unstringing of the *dhanuh* described in the *Rudra Mantra* (first *namahaganuakala*)

The message is clear

Let this knowledge of *Rudra* bless every one with peace which itself is happiness